

Arthur Miall
18 Bowes St. C.C.

THE

The Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1052.]

LONDON: WEDNESDAY, JAN. 3, 1866.

PRICE { UNSTAMPED .. 5d.
{ STAMPED 6d.

THE OPENING SERVICES of the NEW CONGREGATIONAL CHURCH, Lancaster-road, Notting-hill, W. (J. S. RUSSELL, M.A., Pastor), will be held (d.v.), on Wednesday, January 3rd, 1866, when the Hon. and Rev. BAPTIST W. NOEL, M.A., will preach at 11 o'clock a.m.

The DEDICATION PRAYER will be offered by the Rev. JOHN STOUGHTON, of Kensington.

The Evening Service will commence at half-past 6, when a Sermon will be preached by the Rev. SAMUEL MARTIN, of Westminster.

On SUNDAY, January 7th, the Rev. R. VAUGHAN, D.D., will preach in the Morning at 11 o'clock, and the Rev. WILLIAM ARTHUR, M.A., Foreign Secretary of the Wesleyan Missionary Society, in the Evening, at Half-past 6.

Collections will be made at the close of each Service in aid of the Building Fund.

Lancaster-road is entered from St. Luke's-road on the East, and from Portobello-road on the West, three minutes' walk from the Notting-hill Station of the Metropolitan Railway.

WEEK of UNIVERSAL PRAYER.

SPECIAL UNITED PRAYER-MEETINGS will be HELD DAILY during the Week commencing JANUARY 8, 1866, in FREEMASONS' HALL, GREAT QUEEN-STREET.—Addresses will be given by the Rev. W. PENNFAATHER, M.A., Rev. ADOLPH SAPIR, B.A., Rev. WM. SHAW (President of the Wesleyan Conference), Rev. GEORGE SMITH, D.D., Rev. C. D. MARSTON, M.A., and Rev. JOHN OFFORD. Every Morning at Eleven o'clock. Programmes containing names of Chairmen and Speakers, with the subjects for each day, may be had at the Office of the Evangelical Alliance, 7, Adam-street, Strand, W.C., where also Contributions towards the expenses will be gratefully received.

CAMBRIDGE HOUSE SCHOOL, HAGLEY-ROAD, EDGBASTON, near BIRMINGHAM, Conducted by Mr. F. EWEN, WILL RE-OPEN on MONDAY, January 29.

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The PUPILS will RE-ASSEMBLE on FRIDAY, January 26th. Prospectuses may be obtained by application to the Principal, or to the Secretary, Rev. J. S. Underwood.

HORNSEY-RISE COLLEGE SCHOOL, 10, VICTORIA-ROAD, HORNSEY. Conducted by Mr. G. HARDY, assisted by Eminent Professors, offers a sound English and Commercial Education; combined with careful Moral and Religious training. Mathematics, Classics, and Modern Languages. Number of boarders limited.

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References: Rev. James Spence, D.D., London; Rev. Alex. Raleigh, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's, Sussex. Prospectuses on application.

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Will RE-OPEN on MONDAY, 22nd January, 1866.

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Applications for the admission of Pupils to be addressed to the Principal.

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This School will be RE-OPENED on WEDNESDAY, 31st January, 1866.

Application for Prospectuses and Admission to be made to the Rev. G. D. Bartlet, M.A., Head Master, at the school; or to the Rev. G. Smith, D.D., Congregational Library, Blomfield-street, London.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1052.]

LONDON: WEDNESDAY, JAN. 3, 1866.

PRICE UNSTAMPED.. 5d.

STAMPED..... 6d.

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in Him which bids us expect the removal of mountains, if necessary to the furtherance of His intent.

Cheerily, therefore, dear readers, let us enter upon another year! Who knows what it may bring forth? There are signs which warrant the surmise that it may be more prolific than common of important events. At home and abroad public expectation awaits, as if by instinct, a more than ordinary issue. Be it our care to be found diligently doing that which our position and our opportunities require of us; holding fast to the principles which have commended themselves to our consciences, through every change of circumstances; and willing either to be employed, or to be set aside, as the Master shall see fit. Keeping our minds open to all the approaches of truth from whatever quarter it may come, and cherishing a constant desire to express truth whatever the modes of utterance that may be vouchsafed to us, we may move forward with unhesitating confidence that He who is "the Truth" will give us strength equal to our day. It is but little—how little!—that the foremost of us can do—but if we do it with a will, at least we shall be happy in the deed. It is in this sense that we have adopted the formula of greeting customary at the present season. We wish you, kind readers, health and happiness throughout the year 1866—health of body and of mind—happiness as the result of the freest and fullest exercise of all your powers upon the ends most worthy of them. And we wish and pray that our communion with you through the columns of this journal may be fruitful of the most pleasant and enduring good to both. Accept our expressions of gratitude, respect and affection—and now, until the infant year has fulfilled its appointed term, Farewell!

spiritual condition very little seems to be known. If, indeed, the Anglican Church had enjoyed perfect peace within her own borders, or if, instead of being surrounded by religious denominations which she refuses to recognise, she had absorbed into her pale the vast majority of the inhabitants of this country, we could have divined her motive in looking abroad for extended fellowship, although even in such a case we should have imagined that she might have sought it, in the first instance, at least, rather closer at hand than in Russia. No doubt, they who have assumed to act in her behalf have motives perfectly intelligible to themselves for their preference, and, possibly, we are not in a position to comprehend them—but it certainly would have occurred to our uncultured minds that in substantial unity of doctrine such as that which is professed by the "orthodox" sects in England, a broader and firmer basis for intercommunion might have been discovered than any that can be presented by the "orthodox" Eastern Church.

Christian charity, as well as British philanthropy, it would seem, is rather capricious. There are myriads of spiritual-minded Christians within this realm to whom it might have been supposed that the Archbishop of Canterbury, the Bishop of Oxford, the Bishop of London and their clergy, might have made some advance for the purpose of effacing, if possible, lines of separation, and whom, as being spiritual brethren, they might have been anxious to conciliate by any legitimate sacrifice. They know something about them, something of their beliefs, of their character, of their religious life, of their works. With the impulse strong upon them to hold out their hands in brotherly recognition, they need hardly have overlooked all that are immediately before them, in order to an exchange of Christian greeting with millions of whose outer development of an inner life they have learned as yet next to nothing. There must be something to explain this ecclesiastical errantry—something which, though not uppermost in the utterances of these charitable clerics, would in all probability be found uppermost in their minds.

Shall we be far wrong in surmising that the entire movement owes its rise to a supposed and felt necessity of ecclesiastical heraldry? Intercommunion, in the sense in which it is chiefly desired by ritualistic clergy, means mutual recognition of priestly orders and authority. Our High-Church clergy are not quite satisfied to be repudiated as pretenders to an unbroken Apostolical descent by Rome on the one hand, and by the Eastern Church on the other. Not that they entertain any serious doubts as to their own priestly legitimacy—but that it is unpleasant to be shut out by the two great societies which arrogate to themselves the only indubitable right to dispense sacerdotal grace. It would be far more agreeable to be recognised as "all right" by one of them at least; and who can foretell the extent to which that recognition might assist in giving weight to prelatical and clerical authority? Where is the true priest in whose view the erasure of the "bar sinister" from his ecclesiastical escutcheon is not immensely more important than the pacification of Dissent? The Russian Church is run after by our Anglicans, we fancy, not so much for any good they can communicate to her, as for the more perfect title they can get from her. Their charity is of the kind that begins at home. Their hearts are open when there is something to be received. The priestly mind is, under all circumstances, essentially the same—ever given to "profane babbling", genealogies, and old wives' fables."

What these good men are hankering after, however, is one thing—how they are to get it is another and a very different thing. The Russian Church is coy, and having nothing particular to obtain, of course is in no hurry to obtain it. One of the most curious features of Prince Orloff's letter is the evidence it ob-

Ecclesiastical Affairs.

COQUETRY IN HIGH CHURCH CIRCLES.

THE *Times* of Thursday last reproduces in its columns from those of the *Moscow Gazette*, a private letter written by Prince N. Orloff to M. Massloff, describing what occurred at a meeting held in London on the 15th of November last, for the purpose of ascertaining how far it may be practicable to bring about the establishment of formal and visible unity between the Church of England on the one side, and the Russian and other branches of the Eastern Church on the other. We insert the letter in another column.

We must say we read the account of the meeting with considerable interest. We can hardly pretend to have fully understood the precise object at which the meeting aimed. We took it, however, or rather, we took those prelates and clergymen of the Church Establishment who were present, to be anxiously feeling their way towards a less isolated and exclusive position for the Church of England than that which she at present occupies. We gathered, whether rightly or wrongly, from the Prince's record of what was said and done, that this overture towards reconciliation proceeded from English ecclesiastics, and the novelty of the spectacle excited in us unusual curiosity. It may have struck us, and, in fact, it did strike us, at first sight, as a little odd that clerical yearnings for a wider communion sought to appease themselves so far away from home, and that, even at the risk of putting a slight upon Protestantism as such, they hovered so longingly over a Church of whose

trudes upon the reader that the Eastern Church is not so eager for intercommunion as is the Anglican. She likes the idea in the abstract amazingly—she is willing to pray for its realisation. But she deprecates too great haste. Some future generation may, she thinks, after due preparation, become an actual participant of the contemplated privilege—but, as for the present one, it must have patience, and proceed with caution. And so the meeting ended, to the sore disappointment of the Bishop of Oxford, without having arrived at any practical result beyond a mutual profession of good wishes. The Anglican Church must content herself, for the present, with the sacramental grace which she believes, but which neither the Eastern nor the Western Church believes, to be her rightful inheritance. It is mortifying to have played the coquette to no purpose. To onlookers like ourselves, however, it is a mournful thing to see such an exhibition of puerility in connection with Christ's Gospel as that presented by the Anglicans on the occasion of this meeting. Perhaps it is because we do not understand them. In truth, the mystery is far above our comprehension.

ECCLÉSIASTICAL NOTES.

This year begins with note of war. The members of what may be termed the extreme section of the Evangelical party in the Church have taken a step which, if it be vigorously followed up, may produce some serious consequences. The National Protestant Institute has held a meeting, and adopted a memorial praying for the removal of Dr. Pusey from his Oxford Professorship. We suppose that the occasion of this step is the publication of Dr. Pusey's "Eirenicon," but this book indicates no greater tendency towards Romanism than many other publications of the same author. As the Protestant Institute does not make much way against Papal Romanism in England, it is, however, perhaps time that it should see what can be done against English Romanism. There can be no question that this is spreading, and thanks to the fostering care and liberal patronage of the State, is likely to spread. But the Evangelical party will have to be wary in their procedure. The Sword of Justice is a two-edged sword, and may smite accuser and accused together. The only ground on which the members of the Protestant Institute can arraign Dr. Pusey is that he has broken the law; and while it is not proved that he has broken the law, it will be useless, we imagine, to send memorials to her Majesty praying for his removal from a Regius Professorship. On the other hand, may it not be asked whether the Evangelicals themselves observe the law? They are loud in shouting "It's the law" when payment of Church-rates and refusal to bury are in question; but what of rubrics and canons, which they themselves have sworn to obey? We judge that they had better not attempt to touch Dr. Pusey until they have fulfilled all their own legal duties.

Some one has sent to us a packet of tracts, on "Defences of Church Principles," recently published at Oxford, the contents of one or two of which incidentally bear upon the projected attack on Dr. Pusey. The purpose of the tracts, as a whole, is to defend High-Churchism against everything else, whether Broad or Low, but especially Low. Appeal is made to the Bible, to History, and to present experience. It takes the Rev. E. Monro only eleven pages to prove the harmony of Church principles and Bible principles, the space being so brief probably because there is nothing about the latter half of the subject in the tract. On the other hand, the "Prayer-book" commands twenty-four pages, which read very much in the style of a patent medicine advertisement. Ritualism, again, forms the subject of three tracts, the burden of which is that the writer feels a necessity for symbolism in his own religious life; that other people have said they have felt the same, and therefore Ritualism "must be true"—we put the italic where the writer puts it. In two other tracts, of which Dr. Littledale is the author, Church principles are professed to be tested by their results, and secessions to Rome are considered. In the first of these two tracts the author devotes a good twenty pages to sound and hearty abuse of the Low-Church party. We here find asserted that from 1714 to 1832 the Broad Church and the Low Church had it all their own way, and that, the whole of that time was "an age of shams and humbugs." That when the Evangelical party were in the ascendant, people were always dropping off to Dissent, or going over to Rome; and that the Tractarians and Dissenters have done everything that has been done in England of late years. Here is a smart bit on the

way in which Dissenters work, and Evangelicals take the credit:—

It may be said that there were Low-Churchmen and Broad-Churchmen at work during the last thirty years, and that some of the credit is due to them. I doubt it very much. All the work—the building and restoration of churches, the meetings of the Congress, these schools, these new societies for helping the poor and for teaching them—all these things have been set going within the last twenty-five years, since the High-Church party has been strong, and have been carried on by the High-Church party in the teeth of opposition; and I think it right that the truth should be admitted. No doubt a great many good things are done by the Low-Church party. There are the ragged-schools, the City missions, and similar movements; but every one of these things has been set going by the Dissenters, and not by the Low-Church party; and the Low-Church party has taken up the work, and done a little, and taken all the credit. They never began the work. If you look at the lists of subscribers, at the names of the people at the head of these societies, and go back to their origin and their history, you will always find they were Dissenters who set them going. Now this is a great credit to the Dissenters; and we are quite willing to give them credit for what they have done; but what I do not like is to see the Low-Church party take the credit for this work, when it has done nothing but take up some of the cast-off clothes of Dissent and put them on itself.

The statement that the people who go over to Rome come mainly from the Evangelical party is followed up by several stout assertions, but reading two pages onward that the High-Church party have going over to it daily "the pick and flower of Dissenters," and "the pick and flower of the Low-Church party," as well as "all the gentlemen" in the Church, we begin to think Dr. Littledale as fond of extreme language as he says he is of extreme Churchism. But as the rivalry between High and Low does exist, and will be more conspicuous this year than ever it has been, we may well quote Dr. Littledale's explanation of the cause of this jealousy:—

The real fact of it is, all the gentlemen are coming over to us. On the other hand, no man ever went over from us to the Low-Church party. I do not mean to say men have not taken up with the High-Church simply because they thought it was pretty, but no High-Churchman ever goes over to the Low-Church. Men may become less religious, less careful in their social life; we do not pretend to have all saints among us; but wherever they go they do not go to the Low-Church. That makes Low-Churchmen very sore; they do not like their best men to come over to us, and none to go back. This is hard upon them—to hard for poor human nature to bear; and therefore, from this very soreness, they turn round and abuse us. Just as a grocer, after sacking his sugar and otherwise preparing his articles for the public, will tell you what a shabby dishonest fellow is the grocer next door, who has opened a new shop where genuine goods are to be had at a low price. The secret of the hostility lies in the loss of custom. And therefore, while Low-Churchmen are very anxious to drive High-Churchmen out of the Establishment, we would be very sorry to retaliate, and to force them out of our communion, because we should in that case lose our surest recruiting-ground and our most numerous converts.

This is plain writing—so plain that it makes us doubt, after all, whether "all the gentlemen" can have gone over to the Tractarian party. When, however, we think of the courtesy with which members of the Greek Church were treated the other day, we ought not to be surprised that High-Churchmen should have so little left for their own brethren.

Another publication on the Irish Church question! A Roman Catholic priest of some renown as a controversialist (the Rev. T. O'Malley) has published in the *Catholic Telegraph* a plan for the disendowment of the Irish Church, and handing over its revenues for the benefit of the poor. The author is opposed to all schemes of redistribution, and would have none of the money applied to his own Church, but devote it in aid of extinguishing Poor-rate taxation. This scheme is simple enough, but Mr. O'Malley has one or two small crotches, which mar both its simplicity and consistency. The tone of his propositions, however, supports, we are glad to see, the announcement in the *Liberator* of this month in the following words:—"Our readers, we dare say, have noticed the appearance, in a recent article of the *Times* newspaper, of a suggestion to the effect that the most equitable way of settling the Irish Church difficulty would be for the State to endow the Roman Catholic priesthood. As this suggestion has, no doubt, been put forward to feel the state of the public pulse, we may intimate that we have reliable information as to the views of the Irish Roman Catholic hierarchy on the question. Even should the House of Commons do as it did forty years ago, pass a resolution for the endowment of the Irish priesthood, the offer would be firmly and unanimously rejected." In connexion with this, we may repeat a statement we found in a Church journal that the Church Institution has not found as much support in Ireland as would pay the expenses there.

In Dr. Littledale's pamphlet on "Secessions to Rome," which we have mentioned above, the author says, "I think a Dissenter who joins the Roman Church gains unspeakably." Protestant is therefore, in his view, a greater evil than Roman Dissent,

and he will undoubtedly be sorry to read the following in the *London Review*:—

The Dissenting denominations, from their being more engaged in the practical work of the ministry than in the public discussions of the great questions of the day, do not present much matter of interest to come under our review. Their separate contributions to the progress of religion, however, make no mean sum-total. The fruits of their labours appear more in the building of churches, colleges, and chapels, in preaching, and in charitable organisations of various kinds, the amount of good done by which can only be properly represented by statistical tables. *Dissent, there can be no question, is on the increase, notwithstanding the great efforts put forth by the Church to prevent it;* and, looked at in a comprehensive point of view, it is perhaps well it should be so.

What could have induced Mr. Goschen, in laying the foundation-stone of the Haggerstone church last week, to say that he considered it to be the "duty of the Government" to see that the poor in that district were provided with "a temple wherein they could assemble for public worship, and where the saving truths of the Bible could be preached to them"? Has Mr. Goschen yet to learn the first principles of free trade in religion, as well as of religious equality? If Haggerstone should have a church at the national expense, why not Poplar, Lambeth, and every populous place in the kingdom? Does Mr. Goschen think they should? and that "Government" should vote, say, a hundred millions sterling for the purpose? If Mr. Goschen believes such to be the "duty" of the Government, he will, of course, being a part of the Government, endeavour that it shall do its duty. He has, at any rate, warned us early of his principles.

CONGREGATIONAL STATISTICS.

The Congregational Year-Book for 1866 contains the following general summary of statistics of the Independent denomination. For the sake of comparison we give also, in most instances, the returns for 1865:—

CONGREGATIONAL CHURCHES.	1864.	1865.
In Great Britain, Ireland, and the islands of the British Seas	2,768	2,785
In the American colonies	117	117
In the Australian colonies	124	142
In foreign lands	217	237
	3,226	3,284

FREE CHURCHES (INDEPENDENT) IN THE		
French Empire	108	147
In Belgium	20	22
In Switzerland	—	60
	128	229

CONGREGATIONAL MINISTERS.		
In England	1,730	1,790
In Wales	409	385
In Scotland	97	106
In Ireland	26	26
In the colonies	215	226
In foreign lands	176	179
	2,653	2,712

STUDENTS IN THEOLOGICAL COLLEGES.		
... ...	425	325
HOME MISSION INSTITUTIONS.	—	26
STUDENTS UNDER PRIVATE INSTRUCTION.	30	74
MISCELLANEOUS STUDENTS.	—	20
	455	444

MINISTERIAL CHANGES.		
By deaths (from December 20th, 1863, to December, 1864)	59	59
Resignation of pastoral charges, &c. ...	77	80
Removals to other churches	150	157

NEW PASTORSHIPS.		
From colleges	56	73
From private studies	12	14
From other bodies of Christians ...	16	7
Town mission work ...	—	24
Unknown whether or where trained ...	21	5
	286	302

CHAPELS OPENED IN 1865.		
New, rebuilt, and enlarged	43	43
Foundations of new chapels laid	—	—
New schools, in addition to the spacious school-rooms under newly-erected chapels ...	—	14

NEW CHURCHES FORMED.		
... ...	167	14

The number of Congregational chapels in the metropolitan postal district is given at 220; of pastors, 178; of ministers without pastoral charges, 94. The number of students in Cheshunt, Hackney, and New College given at 100.

LIBERATION MEETING AT DARWEN.

On the evening of Monday, Dec. 18th, a public meeting was held in the Assembly-room, Over Darwen, under the auspices of the Society for the Liberation of Religion from State Patronage and Control. Eccles Shorrock, Esq., of Darwen, occupied the chair, and there were also on the platform the Rev. G. W. Conder, of Manchester; Messrs. Kearley, Ralph Shorrock Ashton, William Shorrock Ashton, S. A. Nichols, and William Thomas Ashton; the Revs. G. H. Johnson, Thomas Davies, and George Berry, and other influential gentlemen resident in the neighbourhood. The body of the hall was crowded. After a few prefatory remarks, the chairman introduced

The Rev. G. W. CONDER, of Manchester, who, in

the course of his address, said that it seemed to him that the mischief which the connection of the Church with the State had done to the progress of religion in this country, was almost immeasurable; and to find proof of this assertion they need only look at the present condition of the Church. Never, surely, was any Church more grievously fettered and hampered than this one. It could do scarcely anything for itself that a Church ought to do. Perhaps the most serious duty that any church had to do was to choose a minister, and the higher the office the greater the care that should be taken in selecting a suitable person to fill it; and yet, if the clergy of a diocese had to petition Earl Russell to choose a particular man for their bishop, he would very soon tell them that he would not delegate to them the prerogatives of the Crown, and they must elect the person he would name to them, and if they wouldn't they must. (Laughter.) And how many a mitre had fallen on some lucky head for no better reason than that the Government of the day was indebted for support and assistance to the noble house of which the recipient happened to be a scion. (Hear, hear.) Even the subordinate ministers in the Church were in the great majority of cases appointed by persons in no way connected with it, the right of presentation to nearly three-fourths of the livings in England being in private hands. If they were to ask many a clergyman whether he were chosen by his parishioners, or how he obtained his benefice, he might very well reply, "Nonsense, I bought it, or my father did, or my grandfather or my uncle did, and I have been destined not only to the Church, but to that particular living in the Church, ever since the doctor went down stairs, and told my father 'it's a boy!'" (Loud and continued laughter.) After some further remarks, Mr. Conder resumed his seat.

The Rev. THOMAS DAVIES next gave a report of the proceedings of the Conference of the Liberation Society, which was held in London on the completion of the 21st year of its existence, when he attended, accompanied by Mr. Eccles Shorrock, the chairman, as the delegate from the Darwen branch of the Society. There were, he believed, some persons whose judgments were in other respects entitled to considerable weight, who still questioned the propriety of their agitating this question in the way they were doing, and who thought they ought to be content with holding the opinions they did as to the union of Church and State without actively advocating them. But, in his opinion, it was far too late in the day to expect any man holding liberal opinions to do this. These opinions were not like some delicate hothouse plant which required to be preserved from the open air, but they wanted treating like an oak, which only grew the stronger from wrestling with the winds. (Cheers.) This, too, he thought was a question upon which the expression of opinion ought not to be regarded as an offence by any one. They were not there to attack the Church of England as a church, nor to deprive its members of anything which they held as Episcopalian. As had been well said, they were perfectly welcome to their bishops and bishoprics, and to their deans and vicars, and prebendaries, and canons, and rural deans, and incumbents, and curates, both perpetual and shifting. The Liberation Society had no wish to deprive any of these dignitaries of their life estates. He had sometimes been asked how it could be expected that Church ministers should be friendly with members of this Society, when its aim was to deprive them of their livings? He had always replied that the Society wished to deprive no man of his life interest in his office, whatever it might be, and however it might be acquired; and, in the next place, he could quite conceive a minister having a great regard for a man who was consistently trying to abolish his office. He had generally found the first of these arguments the most effective, however, as the second seemed to be received rather incredulously. (Laughter.) He believed, however, that a large minority of the clergymen of the Church of England were favourable to a peaceable settlement of this question, and in proof of this assertion Mr. Davies cited passages from the works of Dean Milman and others, and also instanced a proposition which had been made by the vicar of a county town in the North of England for the settlement of the Church-rate question, suggesting that the Independents should use the churches for which they were levied in the afternoon, and the Methodists in the evening. (Laughter.)

Mr. R. S. ASHTON then rose to move—

That this meeting, having heard with satisfaction the report which has now been given of the recent Conference, commends the objects of the liberation Society to the cordial co-operation of all friends of religious freedom.

He was glad that the people of Darwen had again begun to see the necessity for advocating the opinions they held on this subject, and had begun to agitate the question with something like their old energy. (Hear, hear.) He thought they could not reiterate too often that what they opposed was not Episcopacy as a religious organisation, but the Church as by law established, as a political institution. For his own part, he thought too much stress was often laid, both by Dissenters and by Churchmen, upon the fact that precedents could be found in the New Testament for their particular forms of church government. He was of opinion that the peculiar form in which a church should take shape, its internal government so to speak, and the minutiae of its management, were not after all matters of primary and paramount importance—were not matters in respect to which any definite rules were given them by the New Testament at all, but, on the contrary, the organisation of the church might safely be varied as the age advanced. He contended that a State Church was not nearly so

well calculated to spread religion as one maintained entirely by voluntary effort, and in support of this opinion he instanced the case of the Irish Establishment. This costly organisation was maintained by the State in Ireland for the purpose of spreading the Protestant religion in that oppressed and down-trodden country; but what had it accomplished during the long series of years that it had existed there? It had indeed succeeded in embittering the strife between the Roman Catholic and the Protestant portions of the population of that country—(applause)—and it had spread discontent and disaffection broadcast through the land; but the Protestants of 1862 were still only eleven per cent. of the whole population, exactly the same percentage as at the census twenty years before. The fact was, as Lord Macaulay had well observed, "Falsehood is too strong for truth, when truth is accompanied by the arm of the law." (Cheers.) Although, of course, days of active persecution had long since gone by, there was still, he was sorry to say, existing in many parts of England a negative sort of persecution of all who were known as "Dissenters" from the State Church, which excluded them from many positions of emolument and honour, to which they were otherwise justly entitled. In some parts even of this county, if any one of them were to persist in going to the "conventicle," as it was called, he would be driven from all good society, would be subject to all kinds of insult and indignity, and to a kind of social ostracism of which they could form little conception. After alluding to a debate in the House of Commons, some years ago, with respect to clerical subscription to the Book of Common Prayer, Mr. Ashton proceeded to notice Mr. Gladstone's views on the subject of the union of Church and State, and expressed a hope that, now that he was free from the restraints which were imposed upon him as long as he remained member for Oxford, he would not only continue to lead the country in the direction of commercial and political reform, but would also support measures of ecclesiastical reform. (Great cheering.)

Mr. S. NICHOLS, in seconding the resolution, expressed his concurrence with Mr. Ashton's remarks respecting the manner in which Dissenters were treated in many parts of England, in the agricultural districts especially.

The Rev. G. B. JOHNSON moved—

That the Revs. Thomas Davies and George Berry, and Messrs. Eccles Shorrock, R. S. Ashton, W. S. Ashton, W. T. Ashton, S. A. Nichols, Henry Green, Dr. Graham, Timothy Lightbourn, John Walmsley, James Wardley, Joseph Eccles, James Halliwell, and T. H. Marsden be formed into a committee, with power to add to their number, for the purpose of promoting the objects of the Liberation Society in Darwen.

He felt confident that if the committee would work heartily during the next twelve months, they might easily regain any ground they might have lost by inactivity in the past. In support of Mr. Ashton's assertion of the sufficiency of voluntary effort for spreading Christian truth without aid from the State, Mr. Johnson instanced the buildings which had been erected in Darwen for public worship since he had left it. None of the old chapels or churches had been abandoned, and yet a very handsome building had been erected in Bolton-road by the Baptists, and a very spacious and elegant one in Rail-way-road by the Methodists; and by the munificence of another gentleman, a member of the Established Church—a church equal in beauty to any in that neighbourhood had been erected in the upper part of the town. All these things clearly showed that the spirit of voluntarism was able to overtake all the spiritual necessities of the people, and he believed that the advocates of the Establishment could not much longer resist such evidences as these, but would ultimately see that their best policy would be to rely wholly upon the spirit of voluntarism, which had done so much to supply the spiritual needs of the country. (Applause.)

Mr. KEARLEY, of Manchester, next addressed the meeting in support of the resolution. He was glad to see that so large and important a meeting could be got up in Darwen, and hoped that he might take it as an illustration and a proof of the fact that a great revival of interest was taking place throughout the country with respect to this question of religious equality. It might well be so, for the prospects of their movement were better and more hopeful than at any previous period, and this was rendered the more cheering from the fact that the Society had been subjected to a long-continued series of most bitter and vehement attacks, more especially at the recent general election; but he was happy to be able to say that the result of the election was that they had gained great and important advantages. (Applause.) Not the least important advantage they gained in the course of that election was the change in the representation of the University of Oxford—(great cheering)—and the consequent change in the representation of South Lancashire. (Renewed cheering.) They were all aware that because of the liberal sentiments expressed by Mr. Gladstone on several occasions within the last few years the Tory party had marked him out as one upon whom they would fix a stigma, and they accordingly determined to drive him from his seat as the representative of Oxford. Happily for us they had succeeded in their object—(applause)—and Mr. Gladstone had now been transferred to a much more congenial constituency, where they would be able long to maintain him as the champion, not merely of political progress, but of progress also in the direction of ecclesiastical reform. (Cheers.) One of the speakers had said that they would do well to look to Mr. Gladstone as the man of the future on this question, and he thought they had every reason to believe that he

would do for them in relation to this matter what his great predecessor and tutor did with reference to the question of commercial reform; and as Sir Robert Peel was instrumental in relieving the bread of the people from the mischievous interference of the Legislature, so Mr. Gladstone would liberate the bread of life from the control of the State. (Loud applause.) With the Church of England as a spiritual organisation, contemplating purely spiritual purposes, and distinguished from other churches merely by its forms and doctrine, discipline and worship, the Liberation Society had not the slightest wish to intermeddle; and yet in the estimation of a great many good people he was afraid it was looked upon as a sort of red republican institution, anxious to destroy the Church, and bring about a condition of universal anarchy. (Laughter.) But the fact was, that those who held this kind of language were the very persons who invariably opposed any sort of change, whether great or small, and who, as Mr. Gladstone had said, had committed themselves to a policy of "indiscriminate resistance," and just as the repeal of the Corn Laws had specially benefited those who opposed the measure most bitterly, so the passing of the measure for which they were contending would be of especial benefit to those who were now its most persistent opponents. (Applause.) Then again, as Dissenters, they were subjected to all kinds of grievous disabilities, in the shape of Church-rates and Easter-dues, and in having their sons shut out from the Universities. Not long before, one of the London newspapers had said that a man was hardly half an Englishman who was not a Churchman, and it was certainly very true that a man had not half the rights of an Englishman if he were not a Churchman. (Great cheering.) But he was glad to say that many Churchmen were now coming to see that they had not obtained their position of pre-eminence over Dissenters without paying a great price for it, in the almost complete surrender of their power of self-government.

A vote of thanks to the deputation from the Liberation Society was then moved by the Rev. GEORGE BERRY, seconded by Mr. W. T. ASHTON, carried unanimously, and briefly responded to by Mr. KEARLEY; after which a vote of thanks was accorded to the chairman, on the motion of MR. JOHN BECKETT, seconded by the Rev. G. B. JOHNSON. The proceedings then terminated.

SIR MORTON PETO AND THE REV. W. BROCK ON NONCONFORMITY.

At the laying of the foundation-stone of a new Baptist chapel in Luton the week before last, Sir Morton Peto, who took part in the ceremony, made the following among other remarks:—"He said he could not help feeling that in this Old Meeting there was a double association—the one of pain and the other of pleasure; pain in witnessing the doom of a building with which there were associations so glorious about its origin, and pleasure in the fact that one more worthy of those associations was about to be erected. Every place had a history, but the history of this place was one of peculiar interest, one all-engrossing. Those who were Mr. Hands' predecessors in the pastorate were men whose influence was felt throughout the entire denomination. The deacons of the church, too, made themselves felt not only among the community professing their distinctive principles, but throughout the kingdom. And he could not but feel that they who were their successors could not more worthily render their names an honourable tribute than by doing all in their power to show that those principles for which their ancestors had suffered were still the moving springs of their everyday action. Now, in those days it was something to be a Nonconformist. In the present day he felt at times as if they walked too easily under their privileges, as if while they professed to be Nonconformists they seemed to be thereby lower in the social scale, necessarily so in consequence of their position. But they ought to take a different course to that. They were able to take their place in the Senate. (Cheers.) They were enabled to take their distinctive part, and to make themselves felt wherever principle and right action was in force. This kind of feeling to which he had referred tended to their disadvantage; and it became them, so placed, to show their faithfulness by a distinct and manful declaration of principle on all occasions; and, what was of infinitely more importance, the acting out of principle in everything in which they were engaged. He liked to touch on their distinctive principles. He had had a two-months' sojourn in the United States, and he had there seen thirty-seven millions of people living under a government of which he would only say it was one eminently calculated to make them a happy and a powerful people. (Cheers.) He was not the less in love with our own government nevertheless than when he started, but at the same time he defied any man to go to the United States and return home other than most thoroughly and deeply convinced that religion requires no aid except that which arises from adherence to principle. When at Philadelphia he was at a Church Congress, and he asked them as to the disadvantage arising from their sect not being supported as in England by the State. The reply of the bishops was that their position and the position of the clergy were infinitely better than in England; that the common clergy were better paid and more respected, and the churches all had the advantage of fraternal intercourse. In support of their principle that religion required no support beyond that to be derived from an adherence to principle, they could now point to a notable example. Across the Atlantic

there were more religious edifices in proportion to the number of the population than in England. They would find the education of that country of higher standard and more extensive, and everything calculated to make people in regard to religious advantages thoroughly happy — and all proceeding from the voluntary system.

The Rev. W. BROCK, of Bloomsbury Chapel, after some reference to local topics, spoke in defence of Dissenting principles against the impudent pretensions and ludicrous assumptions of certain ministers of the Establishment. Taking the definition of a church as given in the Prayer-book as a good one, he said he claimed for the church by which they were surrounded to-day precisely the fulfilment of that definition, viz., that "the visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments (he called them ordinances) were duly administered according to Christ's ordinances in all those things which of necessity are required for the same." If Convocation were gathered over the way, and would send for him, he thought he could make out his case; and indeed he thought that upon the whole they came nearer to that definition than the Establishment did. But it was wonderful how those men could look down upon them. (Laughter.) Dissenters were charged with being guilty of the sin of renouncing the Church of Christ. (Ories of Shame.) They were told this by a high authority—"They (Dissenters) have cut themselves off from the visible Church of the Redeemer, and are therefore to be considered as cursed. We have nothing to do with them. However, we must leave them in the hands of God, whose curse appears to rest most heavily upon them." (Signs of disapprobation.) Continuing reading, the speaker went on—"Their societies or churches so called have nothing that warrants this designation; they are all and every one of them out of the pale of the Church of Christ." (Hisses, and cries of Shame.) A well-known living prelate classified their sanctuaries with the disreputable village beer-house. (Shame.) And even in *Macmillan's Magazine* they might find men saying that what with poachers and Dissenters the clergyman could hardly hold his own. (Loud laughter.) He and they could understand that; Nonconformity was to be held up to scorn, and Nonconformists were to be more or less contemptuously ignored. But they would abide by the word Protestant, and go on protesting until their voice should be heard and their cause understood. But if it must be so, and he knew it was getting more and more so,—he knew a prelate of the Established Church of this country who had told all his clergy not to meet Dissenting ministers on any platform—if it must be so, very well, let it be so. He once heard a clergyman at Exeter Hall assure his hearers that he was not laying aside his Churchmanship by associating with his excellent friend, Mr. Brock; and when he got up he retaliated, by requesting his friends to notice that he was not relinquishing his faith in Baptist principles by associating with his excellent friend, the Churchman. (Laughter.) That was perfectly fair. That Dissenters were not renegades, but were integral portions of the Church of Jesus Christ, he was ready here, as he was ready anywhere, to assert and to prove. Why, what had the Establishment that they had not? They had the use of the Scriptures in English in the Old Meeting as well as in the parish church, and their people might be as familiar with them as any other people. They had moreover the power to read those Scriptures in the original tongue; the Church had not got all the scholarship. They had men who could stand side by side with any of the bishops, and some bishops would be afraid to encounter them, because the scholarship of some of the Dissenters was so much more considerable and accurate. If it was said that the Church had the free preaching of Christ's Gospel, so had they; and the Dissenting places of worship were at all events as faithful to the Gospel as were the parish churches of the country. They stood side by side with them in liberty to preach and in resolution to preach. If they had psalmody and prayer, so had they, and more devotionally. They had the ordinances as well as the Church. But they said, "We have great reputation in this country"; so had they. (Cheers.) Amongst the patriotism and philanthropy of the nineteenth century, they could say, whatever be the philanthropy and patriotism of the Churchmen, Nonconformists had a clear half of it. (Cheers.) He would ask who on earth set up the Church of England as a standard from which it was a sin to depart? (Hear, hear.) Did the New Testament? No such thing. In these matters they were just one with the Church. There were some things in which they were not one with the Church. They had no Episcopal ordination, and they did not want it. He might have had it years ago, but it was a question if it was worth having. The speaker read a number of extracts showing that the Episcopal ordination of the Church had been called in question by councils and archbishops. An archbishop paid 13,000 marks to be ordained archbishop of Canterbury, and was afterwards told that holy orders obtained by money were null and void. A certain man was at Canterbury twenty-nine years, whose acts the Council of Constance took the trouble to declare were invalid because he had received false ordination. Then came the fact that Episcopal ordination was nowhere mentioned in Scripture. "Oh, but you have no Liturgy!" Did they think litanies were used by the apostles at Athens, Corinth, or Rome? There was not a single word in the New Testament about a liturgy. A liturgy was not an essential characteristic of the Church of Christ. "But you have no body in the House of Lords." In plain

English, they were not connected with the State. If the support of the State was necessary, as some in their ignorance asserted, he would ask what was the condition of the early Church with the State dead against them. (Cheers.) They, it was true, had no men sent by a patron to preach. They could not enforce their demands upon the people for their income. No, except as they exerted a moral influence. They had nothing to do with Easter-dues and Church-rates, or any such tyranny, for they lived by the voluntary contributions of the people. They then would not be regarded as renegades, and as outcasts from the Church of Christ. Let it be a strong and profoundly devoted resolution of theirs that they would make themselves heard, and venture to defend the truth in love. (Loud cheers.)

THE RESTORATION OF UNITY IN THE CHRISTIAN CHURCH.

We get by way of Berlin a full and very instructive account of the meeting which was held in London last month between certain Anglican dignitaries and Russian clergymen resident here to promote union and intercommunion between the Eastern and Western Churches. A correspondent of the *Times* in the Prussian capital has translated a narrative of the proceedings furnished to the *Moscow Gazette* by Prince N. Orloff, who assisted at the conference. The meeting (says Prince Orloff) was attended by about eighty persons, chiefly clergymen of High-Church principles. The Bishop of Oxford presided; the Bishop of Lincoln, the Bishop-Coadjutor of Edinburgh, Drs. Pusey and Liddon, of Oxford; Dr. Williams, of Cambridge, and Canon (or, as his called, Dean) Wordsworth, were also present. The Russians present were Father Yevgeni Popoff, "our worthy chaplain in London"; Count Alexei Tolstoi, and the writer of the account, who, having been asked by the Bishop of Oxford to say a few words, premised that he was speaking in a private capacity, and then went on to say that the Russian clergy, praying daily for the establishment of a common Christian Church, would be always inclined to promote it. In proof of this he alleged that the study of the English language had been introduced into Russian ecclesiastical academies, and that the clergy would be prepared to sift privately all disputed points. He added, however, that "the most holy Philaret, the Archbishop of Moscow, and lofty Patriarch of our Church," was of opinion that this was a grave and difficult question, which ought to be slowly matured, and above all investigated closely and minutely. In conclusion, Prince Orloff made certain propositions, the most important of which, as he seems to have judged, was the last—"That the matter should not be precipitated, or urged with too much eagerness or violence, but that we should trust in the Divine assistance rather than in the success of our human and short-sighted endeavours. What we had to do now was to prepare the ground by elucidating the question. The seed would grow up, and future generations, perhaps, would reap the harvest, if God willed it." The caution of the Russians was not imitated by the Bishops of Oxford and Edinburgh, who urged that they should not be content with preparing the ground, leaving the harvest to be reaped by future generations; but, deferring all dogmatical debates, proceed to celebrate the Lord's Supper by intercommunion. Upon a gentleman remarking that Orthodox Christians might receive the Communion in Anglican churches even now, this was confirmed by the bishops and archbishops present, including the Primate of Canterbury. Somebody, it appears, then brought up the story of Mr. Denton's admission to communion by a Servian ecclesiastic, which, says Prince Orloff, proved on inquiry to be a mere myth. Prayers were offered up at the beginning and close of the meeting, which had a purely spiritual character. No resolutions were passed, but all agreed that the cause should be promoted cautiously, but incessantly. The next day the Prince paid a visit to the Archbishop of Canterbury at his country seat. The Archbishop would have liked to despatch two bishops to Russia, but hearing what M. Orloff had to say against his plan, put it off. "The matter," says the distinguished writer, in conclusion, "has nothing whatever to do with politics; though, if a reunion were effected, the Russian and English interests in the East might possibly become identical." Two archbishops, ten bishops, and other gentlemen, including Mr. Gladstone, are said to have sent letters sympathising with the object of the conference.

The Bishop of Lincoln who, as it will be seen, was present at this meeting, writes to say that he did not hear any bishop express his desire for immediate intercommunion, and, at all events, he expressed no such desire himself. "My own belief," the bishop adds, "deepened by what passed at that meeting, is that, earnestly as all must wish and pray for the union in truth and love of divided Christendom, intercommunion between the Church of England and the Russo-Greek Church is still a long way off, and that all the present generation can hope to do is to encourage a more friendly feeling between the members of the two communions, to remove misapprehension by spreading information in both countries on the history, doctrine, and discipline of either Church, and, by bringing out more clearly the wide extent of Gospel truth in which they agree, to limit and facilitate the discussion of those points of doctrine and practice—which, however, are far from unimportant—on which they really differ."

The Bishop of London wishes it to be understood that he was not present at this meeting. The Berlin correspondent of the *Times* does not speak very favourably of the Church with which our High-

Church clergy are so anxious to fraternise. He says:—

In Russia all religious discussion is prohibited. The immense majority of the priests are all but totally uneducated, the advantage of receiving a higher culture being reserved for the monks exclusively. It is from among the latter that the chiefs of the Church are selected. I have no hesitation in saying that if the Russians were to reciprocate the literary activity Prince Orloff wishes the English to display, and explain the history, doctrine, and present condition of their Church, the difficulty of effecting reunion would appear quite as great to the Archbishop of Canterbury as to the Most Holy Philaret, the hoary and adored anchorite of Moscow.

THE BISHOP OF LONDON'S FUND.—Of the quarter of a million already subscribed among the 3,000,000 inhabitants of London in support of the Bishop of London's Fund, exactly one half is given by ninety persons.

JOHN CHINAMAN A MISSIONARY.—An Australian paper, the *Daylesford Express*, describes the public baptism in the month of October, in a Wesleyan chapel, of two Chinese converts of Mr. James Ah Ling, missionary, and in the presence of six others of his converts. He preaches alternately at Daylesford and Castlemaine.

MIDNIGHT MEETING MOVEMENT.—Twenty-two of these meetings have been held this year in the most frequented parts of London, attended by 1,800 poor girls. Of this number 250 have been placed in homes or otherwise provided for. In addition to the above meetings, two have been held in the country—one at Aldershot and one at Bristol—attended by 100 unfortunates; seven rescued.

THE "REGIUM DOMUM" DISTRIBUTORSHIP.—We have been informed on authority that it is not the intention of Government to fill up the office of distributor of Regium Domum made vacant by the decease of the Rev. Dr. Montgomery, and that the payments to the ministers will henceforth be made through the paymaster of the civil service. A like course will, we believe, be adopted in regard to similar offices when, in course of time, they lapse through the decease of the present occupants.—*Northern Whig*.

THE CONGREGATIONAL MEMORIAL HALL FUND continues to make gratifying progress. On a recent visit to Manchester, the Rev. T. Binney, and Mr. S. Morley, M.P., met a number of gentlemen at the residence of Mr. George Hadfield, M.P., and received additional promises to the amount of 5,500*l.*, so that, including the compensation to be given by the persons into whose hands the Congregational Library is about to fall, the managers of the fund calculate that they are now sure of 50,000*l.*—*City Press*.

THE CONSCIENCE CLAUSE.—In the Lower House of Convocation of Canterbury, February, 1866, the Archdeacon of Taunton will move—"That it is the opinion of this house that to insist upon the insertion of any manner of 'Conscience Clause' in the trust-deed of a parish or other school of the Church of England as a condition of assistance out of the Parliamentary grant, is not just, and that to accept any manner of 'Conscience Clause' on the part of such school is neither just as respects future managers of the school, nor is it safe as respects the teaching of the Church."

PUSEYISM AND PRESBYTERIANISM IN SCOTLAND.—We hear, from what we consider good authority, that a Presbyterian minister belonging to the Established Church of Scotland has offered to sell a church in Edinburgh, of which he personally holds the lease, to the Hon. and Rev. Mr. Liddell, of St. Paul's, Knightsbridge, and that the latter is now negotiating with this Presbyterian minister for the purchase of the church in question, with the view of presenting to the people of Edinburgh a full-fledged form of Puseyism. The Presbyterian minister to whom we allude has lately been rather prominently before the Scottish public in connection with certain ecclesiastical squabbles.—*Advertiser*.

ANTI-STATE-CHURCHISM AT CAMBRIDGE.—"The Union" has been debating the proposition "that the union of Church and State is wrong in point of morality and public policy," which motion was supported by eighteen to forty-two votes. An amendment strongly affirming the opposite view was opposed by thirty-six, and supported by 127. The subject, we are told, was introduced in a very able speech, and, says our informant, "the arguments were all on that side; those of the upholders of Establishments being very old and worn out." He adds that the discussion has set men thinking.—*Liberator*.

SUNDAY TRADING AT THE EAST-END.—The clothiers' assistants engaged in the large clothing establishments in the East-end have issued an appeal to the public complaining of having to work all the seven days of the week. They state that they are engaged in labour ninety-four hours in the week, and they appeal to the workmen of London to give them one day's rest out of seven by not shopping at clothing establishments which continue to keep open on Sundays. Several of the principal clothiers have consented to close their establishments on Sundays from January 7, 1866, consequently last Sunday was the last Sunday on which this form of Sunday trading will be carried on to any great extent.

DEPARTURE OF THE JOHN WILLIAMS.—The new missionary ship is nearly ready for sea, and is expected to sail from Gravesend to-morrow (Thursday), under the care of Captain Williams. The following missionaries and their wives will go out in her:—For the islands of the South Pacific, viz., for the Navigators' Islands, Rev. Alex. Michie and Mrs. Michie, Rev. S. H. Davies and Mrs. Davies, Rev. W. J. Watson and Mrs. Watson; for Rarotonga, Rev. James Chalmers and Mrs. Chalmers; and for Huahine, Rev. A. T.

Saville and Mrs. Saville. A public valedictory service was held at the Poultry Chapel yesterday evening, when the directors and friends of the society took leave of the missionary brethren. The service was primarily devotional, and an address to the missionaries was delivered by the Rev. John Kennedy, M.A., of Stepney.

A YEAR'S TROUBLES.—Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

ATTENDANCE IN LONDON CHURCHES AND CHAPELS.—In 1851, the attendance in metropolitan places of worship was to the extent of 67 per cent. of their capacity at the most numerously-attended service. Or, to take another view, the attendance of separate persons at one or another of the three Sunday services was estimated as being 11 per cent. short of the accommodation. Assuming the same ratio to be still applicable—though we may hope that the average is a little higher—it would result that about 101,000, or 11 per cent. of the entire sittings in the metropolis, are empty at every service on the Sabbath-day; and that over 300,000, or 33 per cent. of the sittings, are unoccupied at the most numerously-attended services. Looked at as a whole, therefore, there is in the metropolis accommodation enough and to spare for those who will attend the ordinances of religion. —*British Quarterly Review for January.*

SECOND THOUGHTS.—Last month we referred to a case in Devonshire in which an incumbent directed the removal of an inscription from a tombstone, on the ground that it was opposed to the doctrine of the Church—the said inscription being a passage of Scripture! We now learn that the party concerned refused to remove the inscription, and told the incumbent that if he did so, it would be at his own risk. This seems to have had the desired effect, for he has withdrawn his opposition. He admits that the verse, while it is not, verbally, in accordance with the authorised version, is not opposed to the Greek text; thus, as it appears, consenting to learn Greek, as well as doctrine, from a layman.—*Liberator.*

THE "WESLEYAN TIMES" COMPANY, LIMITED.—Following many influential examples, both in the literary and in the commercial world, the proprietor of this journal is about to take the form of a shareholding company under the act of 1862, with limited liability. It is proposed to raise a capital of five thousand pounds, in shares of two pounds each. This scheme will spread the proprietorship and the accompanying influence over a wide surface, and will probably conduce greatly to the efficiency of our labours. It will be seen from the prospectus in our first page, that leading members of the different branches of the Methodist family have already become shareholders, and there can be no doubt that, when the whole body of shareholders meet for the election of directors, a powerful and highly efficient Board will be constituted.—*Wesleyan Times.*

BUNHILL-FIELDS BURIAL-GROUND.—A communication has been received from the Ecclesiastical Commissioners by the gentlemen who lately memorialised the Common Council on the preservation of the Bunhill-fields Burial-ground, in which we are happy to say that the moral claim of the representatives of those who lie buried there to have the ground kept sacred is fully admitted. The Commissioners say they have never expressed any opinion in favour of the appropriation of the ground to purposes which would conflict with its reverential preservation. They do not, however, waive their claim of reimbursement for the encroachment of the ground, and we cannot hold out any hope that the terms of arrangement between the Commissioners and the Corporation of London will be very speedily settled.—*Patriot.*

OBTAINING A CURACY UNDER FALSE PRETENCES.—At Biggleswade the Rev. G. H. C. Perry was charged with having obtained a curacy by false pretences. It appeared that in the early part of November last the Rev. A. S. Pott, incumbent of Northill, advertised for a curate in the *Guardian*. The accused applied for the appointment, referring to the Rev. Frederick Parry, incumbent of Christ Church, 129, Tachbrook-street, S.W. Mr. Pott forwarded a letter to the address mentioned, and received a reply, signed "Fredk. Parry, Incumbent of Christ Church," bearing high testimony to Mr. Perry. An engagement was accordingly concluded. On the 15th of November the accused made his appearance in Northill. A month had scarcely elapsed when a clerical friend intimated to Mr. Pott his suspicions that the new curate was an impostor. Mr. Pott went immediately to London, and on inquiry at No. 129, Tachbrook-street, discovered that no clergyman named Parry had resided there during the last nine years. It was also ascertained that there is no incumbent of that name in the diocese of London. At the conclusion of the evidence, the accused said he should reserve his defence. Committed for trial.

RESISTANCE TO THE BISHOP OF LONDON'S CHURCH MEASURES.—The Archbishop of Canterbury has appointed Saturday, the 3rd of February, to receive a deputation on the subject of the proposed alterations in the ritual of the Church of England. The Bishop of London, it is known, intends to introduce a bill into Parliament providing for certain

alterations, and it is against this proposed change that the deputation intend to protest. The Hon. Colin Lindsay, the President of the English Church Union, explains that the object of the memorial which will be presented to the Archbishop is "simply to defend the existing law and the liberties of Churchmen, and also to save the Church and country from the evils necessarily arising from a fierce religious strife." The following are the terms of the memorial:—"We, the undersigned clergy (or lay communicants) of the Church of England, respectfully object to any alteration being made in the Book of Common Prayer respecting 'the ornaments of the Church and of the ministers thereof,' and the mode and manner of performing Divine service 'according to the use of the Church of England.'

A NEW CATHOLIC ARCHBISHOPRIC.—The information reaches us from Rome that the question of establishing a new Catholic archbishopric in England is seriously discussed at the Vatican. Monsignor Nardi is very busy with the project. It is through this prelate that Peter's pence are transmitted to the Pope from England, and every Thursday evening his house is open for the reception of the English Catholics in Rome. The appointment of Dr. Manning to the archbishopric of Westminster is known to have caused some discontent in more than one section of the Catholic party in England. The old families who have a pride in their hereditary attachment to the faith would have preferred to see the honour bestowed on one of their own class. The Chapter of Westminster, on the other hand, placed the name of Dr. Errington at the head of its list of nominees as *dignissimus*; and it was further understood that as the late cardinal's coadjutor, Dr. Errington had acquired a vested right to inherit the archbishopric. The new mitre which is said to be in contemplation is perhaps intended by Rome as a peace offering to one or other of the disappointed candidates for that which is now won by Dr. Manning.—*Pall Mall Gazette.*

"SUNDAY EVENINGS FOR THE PEOPLE."—Under this title are announced a "Series of Six Discourses," with sacred music, to be delivered at St. Martin's Hall, Long-acre, on Sunday evenings. The first discourse will be delivered on January 7, by Professor Huxley, on "The Desirableness of Improving Natural Knowledge." Other lectures are announced (Jan. 14) Sir J. Bowring, LL.D., F.R.S., "Religious Progress outside the Christian Pale, among Buddhists, Brahmins, Parsees, Mahomedans," &c.; (Jan. 21) Mr. W. B. Carpenter, M.D., F.R.S., "The Antiquity of Man"; (Jan. 28) Mr. W. B. Hodgson, LL.D., "Many members, but one body"; (Feb. 4) Mr. James Heywood, F.R.S., "The Early History of the Earth." These lectures are said to have been instituted with the approval of Sir James Clark, Mr. Charles Darwin, Mr. Charles Dickens, Professor Frankland, Dr. J. E. Gray, Mr. James Heywood, Professor A. W. Hofmann, Ph.D., Mr. Frederick Harrison, Sir Charles Lyell, Bart., Sir J. Lubbock, Bart., Mr. A. H. Layard, M.P., Mr. Vernon Lushington, Mr. Godfrey Lushington, Mr. John Stuart Mill, Professor Henry Morley, Professor Richard Owen, Mr. William Scholefield, Mr. Herbert Spencer, Professor J. Tyndall, the Rev. Professor J. J. Tayler, the Rev. Charles Voysey, M.A., Sir Joshua Walmsley, Professor Williamson, Mr. Hensleigh Wedgwood, Sir J. G. Wilkinson, and others.

COMMEMORATION FESTIVAL AT WESTMINSTER ABBEY.—On Thursday morning, the 800th anniversary of the dedication of Westminster Abbey was celebrated by a full choral service. The dean, sub-dean and canons occupied their stalls, and the choir and transepts were filled in every corner. Prayers were sung by the Rev. Samuel Flood Jones, M.A., incumbent of St. Matthew's, Spring-gardens, and the communion office was taken by Lord John Thynne. The Very Rev. Dr. Stanley, the dean, preached from the 10th chapter of St. John's Gospel, verses 22 and 23—"And it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the Temple in Solomon's porch." The dean, in the course of his sermon, gave a graphic description of the history of the abbey, which was originally built in Anglo-Saxon times, although as it now appeared it was, doubtless, the work of the reign of Henry III. To Edward the Confessor the abbey was principally indebted for its celebrity and splendour; but in the reign of Henry III. the greater part of the present edifice was rebuilt in the lofty and elegant style by which it is chiefly characterised. In 1540 the Abbey Church was, by letters patent of Henry VIII., constituted a cathedral, and thus Westminster was first raised to the dignity of a city. The dean made eloquent reference to many distinguished men (poets, orators, statesmen, warriors) whose remains were lying around, and at the close of his sermon a collection was made on behalf of Westminster Hospital.

THE "RECORD" AND THE COURT.—The *Record* lately published a review of the "Life and Letters of the Rev. F. W. Robertson," in which it sharply criticised Mr. Robertson's biographer—the Rev. Mr. Brooke, English chaplain at Berlin. In Tuesday's *Record* there is a letter from the Rev. Dr. Spencer, of Marylebone, defending Mr. Brooke against the strictures of the reviewer. In order to show that Mr. Brooke is not open to the charges of "coarseness and vulgarity" implied by the reviewer, Dr. Spencer says:—"When I knew Mr. Brooke, vulgar he never was; coarse he never could be. His disposition was one of the most loveable I have ever known, of which, if any additional proof were wanting, it might be found in the fact that, at the instance of the Princess Royal, to whom he was well known, doubtless in Berlin, he was selected by her Most Gracious Majesty to preach in the private chapel at Windsor on Sunday, the 3rd

instant. It would be well if such strong language were avoided, and more of the *savvier in modo* mixed up with the *fortiter in re* in theological discussions, and the truth oftener spoken in love." Commenting on this letter, the *Record* says:—"Dr. Spencer concludes by letting us into a Court secret, and informing us that it was at the request of the Princess Royal of Prussia, when at Windsor, that her Majesty lately invited the Berlin chaplain to preach in the Royal chapel. If this be correct, we can only remark that we deeply grieve over the spreading influence of German scepticism in high quarters. There was a time when the Princess Royal requested that an Evangelical clergyman should be sent to Berlin. This good desire was overruled by the higher powers, and, if Dr. Spencer's story be true, it is melancholy to be informed that one who has drunk so deeply into the poison of German rationalism, was invited, on the special request of the Princess, to officiate at Windsor."

ROMANISM IN A VILLAGE CHURCH.—On Christmas morning, the Bristol Benedictines went to Northmoor, near Bridgewater, to spend the day. The church was decorated very tastefully with flowers, evergreens, and texts. The altar was vested in a white silk frontal, with large stripes of gold and red running down the sides. On the super-altar were candles and a large cross. The grand service of the day commenced with matins, before which a procession proceeded from the vestry, at the bottom of the church, to the chancel, in the following order:—First, the cross-bearer, carrying a large brass crucifix; then the choirs of the church, followed by the fifteen members of the Bristol Benedictines, in cassock and cotta, and the incumbent, the Rev. J. Hunt. The organist of one of the Bristol churches kindly presided at the harmonium. The service was choral, the psalms and canticles being chanted to Helmore. After matins, while the Introit was being sung, the Rev. J. Hunt retired to the vestry, while one of the Benedictines in a black gown, over which was a white lace cotta, lit the candle and prepared the altar for mass by placing the various things on the altar, covered with a silk veil. As the last verse of the Introit was being sung, the Rev. J. Hunt, preceded by the cross-bearer, thurifers in red cassocks, and the servers in white cottas and black tippets, advanced to the altar and took their places on the different steps. The high mass then commenced; one of the Benedictines intoned the epistle in a very clear though rapid tone. The gospel was sung by the incumbent, and all the officiants bowed their heads at the words, "And the word was made flesh." The creed was then sung, after which the Rev. J. Hunt preached an eloquent extempore sermon. The service then proceeded. At the consecration and elevation of the Host, the celebrant and his assistants all knelt for a moment after the words, "This is my body." The whole had a strange effect—the crowded church, the bright dresses of the boys, and the solemn sound of the hymn, with a chorus of "Sweet Sacrament, we adore thee; Oh, make us love thee more and more." The church was crowded, many could not even get in, so intent was the interest felt by the villagers, yet there was no bad behaviour whatever. There were nearly 500 people in the church.—*Western Gazette.*

THE COLCHESTER GRAMMAR SCHOOL.—We (*Essex Telegraph*) understand that a memorial from certain influential "burgesses and inhabitants" of Colchester has been forwarded to the Board of Charity Commissioners, in reference to the proposed list of trustees to which we drew attention in a recent issue. The body of this memorial is as follows:—

That the attention of your memorialists having been called to an official notification of persons proposed to your honourable board for appointment to fill the vacancies in the trust of the royal grammar-school in this town, your memorialists must be permitted to express their extreme regret and dissatisfaction at the obviously partial and prejudiced manner of selection, betraying the clearest intention to ignore the just claims of Nonconformists and to impart a sectarian character to the administration of the trust.

Your memorialists would not only remark that the foundation of the royal grammar-school is maintained for the general interest of the residents in Colchester, irrespective of religious faith, but also your memorialists desire to direct the attention of your honourable board to the considerable proportion of Nonconformists appointed upon the trust at the previous settlement, there being no fewer than seven trustees recognised as Protestant Dissenters.

Your memorialists would therefore pray that, from consideration of the justice of the case, and with regard alike to public interests and the equitable administration of the trust, your honourable board would be pleased to appoint the following fit and proper persons in lieu of those already nominated.

The memorialists then proceed to specify a list of highly-respectable names, containing a fair proportion, according to precedent, of Nonconformists. We shall be greatly mistaken if the discreditable intrigue of a Tory official for perverting the character of the trust, and procuring the monopoly of administration for a single sect, is allowed to pass unchallenged and unrebuted. Unless the Charity Commissioners exhibit a most flagrant sectarian leaning, they must give serious heed to the protests of the foregoing memorial, and at least delay the appointment of trustees until a public meeting can be convened.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—A social meeting of the members of the Young Men's Christian Association was held at the rooms, 165, Aldergate-street, last Thursday evening. Other young men were also invited, and there was a very large attendance. Refreshments were provided, and at eight o'clock the young men assembled in the

lecture-room to hear addresses from Samuel Morley, Esq., M.P., the chairman, the Rev. J. W. Reeve, M.A., the Rev. Clement Bailhache, and the Rev. R. D. Wilson. The meeting was opened by the singing of a hymn, and by prayer, Mr. Williams, of New College, asking a blessing on the engagements of the evening. The chairman said he had accepted the invitation to occupy the chair with a good deal of pleasure, as he was always willing to serve the institution and the cause it was established to promote. They were met together, towards the close of another year, to look back with thankfulness for what they had been able to do in the past, and to consider the responsibilities that belonged to their position in the future. It was proper to remember that they were members of an essentially religious institution, and it was imperative on them to stand firmly by their religious principles. They were not called upon to testify their love for Divine truth by much speaking, but it was absolutely necessary that in all relations of life they should never attempt to lay aside that serious responsibility that belonged to them as professing Christians. Mr. Morley gently reminded his youthful hearers how necessary it was that they should be on their guard against that aggressive spirit which sought to undermine all religion. It was good, he said, to attend Bible-classes or ragged-schools, and it was most desirable that they should devoutly attend to their religious duties, but the conscientious discharge of their duties was perfectly compatible with the duties which they owed to their employers. Without wishing to enter into controversial matters, he could not help an allusion to what was going on at some of our places of worship. But a short time ago he saw in a church in the suburbs things that were too common in many places, but which were perilous to the best interests of the Protestant religion, and which, in some measure, warranted the boast made by Dr. Manning, that this country in another century would be under the spiritual jurisdiction of Rome. He exhorted his hearers to cling firmly to their religious convictions. The Rev. J. W. Reeve delivered a long, grave, and thoughtful address, his chief object being to warn the young men who heard him not to make light of the Word of God, but to make religion the great end and aim of their lives. Christianity he said was essentially progressive, and nothing but Christianity would do for a Christian. The Rev. Mr. Bailhache besought his hearers not to delay action on the convictions they had. The Rev. R. D. Wilson having spoken, the proceedings were brought to a close.

ESTIMATED PROPORTION OF CHURCH AND DISSENT IN 1865.—It appears, then, that 43 per cent. of the entire religious accommodation in London is provided by non-established churches; that is, by churches which receive not a shilling of State endowment or an iota of State favour, which can count amongst their members very few indeed of the Upper Ten Thousand of society or of the wealthy citizens of the metropolis, and which are solely dependent for support upon the freewill offerings of those who adhere to them. We are often told, by the defenders of the endowment system, of the inadequacy and capricious action of religious voluntaryism. Nevertheless, here are a number of diverse denominations, but all relying upon the same free agency, which in the aggregate provide for the spiritual wants of the capital of the British empire not quite 12 per cent. less than is supplied by the Established Church. But still further, though we have unhappily no later data on the subject, it was shown by Mr. Mann that in 1851 48 per cent. of the whole religious resources of England and Wales was provided by non-established churches. Since that time, while the Established Church has advanced in the metropolis at the rate of 25 per cent., the non-established churches have increased in the ratio of over 40 per cent. Now, in 1851 these two sections stood towards each other in the metropolis in the proportion of 59 to 41. That relation is now as 56 to 44, showing a comparative gain on the part of the non-established churches of 6 per cent. Though only a matter of opinion founded on partial data, and a general knowledge of what has been going on throughout the country, we think it may fairly be concluded that this 6 per cent. difference as compared with 1851 would apply to England and Wales as a whole. But taking only half this percentage, the case would stand as follows:—

ENGLAND AND WALES.
Proportion of Sittings by Proportion of Sittings by
Established Church. Non-Established Churches.
1851 ... 52 ... 48
1865 ... 49 ... 51

If, then, our conjecture be correct, the aggregate members of the non-established churches of England and Wales are more than equal in numbers to those of the Established Church. Was it the apprehension of such a result that nerved the Episcopal opposition to a repetition of the religious census of 1851? It may of course be said—that though it does not in the least affect the above considerations—that the non-established churches of London comprise a few which are not Christian and others which are not Protestant. But all these do not together provide 4 per cent. of the whole sittings. After deducting them, there would still remain 40 per cent. of the whole accommodation provided by the Protestant Dissenters—or, as we may better phrase it, the Free Churches of London—against the 56 per cent. supplied by the Established Church.—*British Quarterly Review for January.*

PORTSMOUTH.—The Rev. J. Guthrie, M.A., late of Tolmers-square Congregational Church, London, has declined an invitation he lately received from Highbury Church, Portsmouth.

Religious Intelligence.

SURREY CHAPEL BENEVOLENT SOCIETY.—The committee and visitors of this valuable institution held their annual *soirée* on the 19th ult., J. H. Harris, Esq., the treasurer, in the chair. On the following Sabbath (December 24) the Rev. Newman Hall preached sermons morning and evening on behalf of the funds, when liberal collections were made. The society was instituted by the Rev. Rowland Hill January 1, 1784, and during the year just closed has visited 716 cases of the sick poor of all denominations, the amount of relief given being 3681. 15s. The committee state that the past year has been one of less sickness and consequently of less poverty than for several years past. Since the society's formation upwards of 36,000 have been distributed to nearly 80,000 cases.

THE OLD AND THE NEW YEAR.—On Sunday night and Monday morning Churchmen and Dissenters were actively engaged in the popular ceremony of “seeing the old year out and the new year in.” Amongst the numerous body of Wesleyan Methodists the last night of the year is called “watch night.” The services were very solemn and very striking. In most cases the service commenced about eleven o'clock, and consisted of prayers, singing, and brief pulpit addresses. As midnight approached the whole congregation knelt down, and solemn silence was preserved. At length the clock announced that the old year had come to a close, and as the last stroke of twelve sounded, the members of the congregation rose, and having sung a jubilant hymn, went to their respective homes. At many of the London churches the passage of the old to the new year was celebrated by midnight services.

THE WEEK OF UNITED PRAYER will commence on Monday next. In connection with this interesting occasion the committee have arranged for a series of special united prayer-meetings in Freemasons' Hall, Great Queen-street, of which the following is a programme:—Monday, Jan. 8. Chairman, the Earl of Chichester. Address by the Rev. W. Pennefather, M.A. Subject: Acknowledgment of Divine mercies and confession of sin. Tuesday, Jan. 9th. Chairman, R. Culling Hanbury, Esq., M.P. Address by Rev. Adolphe Saphir, B.A. Subject:—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged. Wednesday, Jan. 10. Chairman, General Clarke. Address by Rev. W. Shaw, president of the Wesleyan Conference. Subject—Nations: For their temporal and spiritual welfare; for Kings, and all in authority; for the maintenance of peace; and for the increase of “Righteousness, which exalteth a nation.” Thursday, Jan. 11. Chairman, Captain Trotter. Address by Rev. George Smith, D.D. Subject—For Christian families, for servants, and for schools and colleges. Friday, Jan. 12. Chairman, Robert Baxter, Esq. Address by Rev. C. D. Marston, M.A. Subject—For Christian missions and ministers, and for all engaged in Christian work. Saturday, Jan. 13. Chairman, General Alexander. Address by Rev. John Offord. Subject—For Christians in sorrow, in sickness, and in persecution; for the widow and the orphan. Each service will commence at 11 a.m.

NEWINGTON.—BAZAAR FOR CHAPEL EXTENSION.—From Tuesday to Friday, December 26, 27, 28, and 29, an extensive bazaar of useful and ornamental articles was held in the lecture-hall and schoolrooms of the Metropolitan Tabernacle, Newington. These apartments are very capacious, occupying the same area as the chapel itself, and they were filled with every species of saleable commodity, together with many new features not generally found at this species of gathering. The attendance on the first day was about 1,700 persons, and the subsequent ones have presented much the same average. The receipts of Tuesday and Wednesday rendered a total of nearly £400. Mrs. Spurgeon's stall, as might have been expected, was a source of great attraction, and that lady drove what may be called a “roaring trade,” and the amount placed against her name as cash received is consequently much higher than that of the other amateur shopkeepers. The students of Mr. Spurgeon's “Theological College” also had a stall, but despite the white neckties and the black clothing, no one could say that their abilities as salesmen—however great as theologians—were at all such as to make them rivals of the shopmen in Mr. Tarn's monster concern, which is so near the Tabernacle. An autograph letter from Mr. Spurgeon was circulated among the visitors, and it best explains the objects of the bazaar. He says:—“Impressed with the necessities of our ever-growing city, I have used my utmost exertions to increase the number of our Baptist churches, and, as a result, solid and flourishing churches have been founded in Wandsworth, Stepney, Bromley, Redhill, and Ealing; while the small church in Paradise-place, Chelsea, has entered into a noble house of prayer; and in Bermondsey a chapel is nearly completed for the use of a congregation now in connection with the church in the Metropolitan Tabernacle, and worshipping in a small room. From the success already achieved, I am encouraged to attempt yet greater things, and to seek the erection, during the year 1866, of several new buildings. We have no personal end to serve; we have no motive but the glory of God. London needs the Gospel; its thousands perish for lack of knowledge; the teachers of error are leaving no stone unturned; Puseyism is compassing sea and land—why should we sit still? Other churches are doing their best, but the Baptists are hardly lifting a hand. Better days are dawning. Let us now arise,

and build. On the south side of the water we have the nucleus of three churches all needing buildings, and promising success if these can be erected. On the northern side, Buckhurst-hill, Kingsland, Clapton, Barking, and Bow, and several other districts, crave our aid. Why should not all be assisted? They shall be if the Lord's people will aid us.”

CAMBERWELL-GREEN CHAPEL HOME MISSION.—The fourth anniversary of this institution was held in the schoolroom adjoining the chapel on Thursday evening last. It commenced with a tea-meeting, which was numerously attended by the working men of Camberwell, their wives and families. Afterwards a public meeting was held, at eight o'clock, at which the minister of the chapel, the Rev. John Pillans, presided. On the platform were the Rev. G. W. McCree, the Rev. John De Kewer Williams, the Rev. J. S. Wardlaw, the Rev. W. P. Tiddy, Judge Payne, Mr. Soudamore, Mr. Hodder, and Mr. W. Edwards, &c. The chairman having briefly stated the objects of the meeting, Mr. R. W. Read, the secretary, read the report, which stated that the home mission had met with great encouragement and success, especially their Sabbath-day services, for which great thanks were due to Mr. Soudamore and Mr. Hodder for their valuable services. The prayer-meetings also in connection with the home mission had been great blessings to many of the working men in the neighbourhood of the Waterloo-street Schoolrooms, in which the services were held, and weekly lectures given, which had also been of great service in that locality. The evening-schools and writing and ciphering classes had also been very successful, and were prospering. A library containing 1,610 volumes, and a reading-room, have also been of great value in the neighbourhood, and been the means of drawing many from public-houses and scenes of vice, to spend their time profitably, and to make their homes and families comfortable. Mr. Soudamore bore testimony to the religious improvement which was manifest in the neighbourhood of Waterloo-street. Mr. Edwards, one of the staunch supporters of the home mission, spoke of the great advantages it held out to the working classes. The chairman said that the home mission had been the beginning of a new life to many who were then present. Judge Payne, who was the next speaker, was received with enthusiastic applause. He said it was pleasing to him to see that the hearts of the people were fully in the work. He compared them to the figures on the sundial, which were useless unless the sun shone on them. Neither would they have received Christian benefits unless the Sun of Righteousness shone upon them. After a characteristic speech, illustrated by humorous anecdotes, he concluded by reading his 2,172nd tail-piece, called “The Old and New Year.” Mr. Hodder spoke of the great advantages that had been derived from the forty-six lectures delivered during the year, and also of the great blessings that had attended the Sabbath-day sermons, the library, &c. The Rev. J. De Kewer Williams addressed the working men in a most encouraging speech, and reminded them how great a debt they owed to Mr. Reid, the secretary of the mission, for his so bountifully providing for their mental wants. Mr. Young, a working man, spoke of the many advantages he had received, both mentally and spiritually, and called on all present to render every aid to the secretary in his onerous labours. Mr. Adams, another working man, referred to the great benefit he had received from his connection with the home mission, and proposed a vote of thanks to the secretary. Another working man seconded the vote, which was carried by acclamation. The Rev. G. W. McCree proposed a series of new year's gifts: 1st. A new home, viz., the proposed new lecture-hall; 2nd. A new pleasure—the seeking of salvation to their souls; 3rd. A new hope—the hope of glory. The Rev. J. S. Wardlaw, M.A., late a missionary in India, advised all to give every support to the home mission, and to earnestly call upon God to bless their endeavours. The Rev. W. P. Tiddy wished prosperity to so good a cause, and begged God's blessing to aid the glorious undertaking. The whole was concluded by a suitable prayer.

MR. CARTER, OF THE VICTORIA THEATRE.—Mr. Carter is now the pastor of a New Testament Church. He is particularly jealous over his converts, and I have been told is sometimes a little displeased when they leave him to join other churches. The formation of a church grew out of his mission. A spiritual father cannot easily forget his children, or cease to watch over them. The strong attachment existing between a pastor and those who have savingly profited by his appeals, is not to be measured by words nor to be readily dissolved. Mr. Carter and nineteen converts first met at the communion table in a room opposite the Surrey Theatre. Soon after about two hundred were in communion, “and many of them,” says he “were greatly concerned about baptism. It is very difficult in London to baptize in the public baths, so I said to them, Now, my lads, if you will take up the flooring in the Victoria Hall, and dig out the hole and build up the walls, I will buy the materials! They gladly acquiesced, and most willingly did they work. Some gave one day, others two days, many worked all night; so that within a week the baptistry was well built, and yet there was not a carpenter or a bricklayer among the converts who did the work.” A few weeks since, upwards of 700 persons formed themselves into a church at Kennington in connection with the Victoria Hall. Members of other churches frequently wish to join this one, but I believe they are invariably refused, as it is Mr. Carter's desire that they should be shining lights in their own spheres.—*The “Sword and*

"Trowel" for January, edited by the Rev. [C. H.] Spurgeon.

TUNBRIDGE.—The Rev. J. B. M'Crea, M.A., formerly of William-street Church, Windsor, and for some years incumbent of the Free Church of England, and chaplain to the Burrage Estate, Plumstead, has accepted the pastorate of the Independent church, Tunbridge, with the almost unanimous approbation of the church and congregation.

DUDLEY.—The Rev. T. W. Tozer has resigned his pastorate in King-street, and has undertaken the formation of a second Independent church in the town. Dudley has 50,000 inhabitants and only one Congregational church. Mr. Tozer is assisted in his enterprise by a goodly number of volunteers from the old church and congregation. The Public Hall has been taken for Sunday services, and an empty house in New-street has been fitted up by a member of the church for week-night services and a Sunday-school. A most eligible site has been secured for the chapel in the best situation and most increasing part of the town.

ABERDARE.—A British school has been built at Penydarren, at a cost of 500*l.*, 300*l.* of which has been collected from the friends of education by the indefatigable efforts of the Rev. J. M. Bowen. Some 300 children are daily educated in these schools. On Monday, December 11, a concert was given at the Temperance Hall, Aberdare, in aid of this object, which was well attended, and the proceeds have done something to reduce the debt of about 100*l.* which still remained on the Penydarren British School. The performers were the celebrated Cyfarthfa Brass Band, in conjunction with the Dowlais No. 2 Temperance Choir, and the concert was given under the patronage of the Right Hon. H. A. Bruce, M.P.

HORSLEY-ON-TYNE.—The Independent chapel here has been altered and much improved. Ancient heaviness has become modern lightness and comfort. The cost has been met, and a balance of 11*l.* remains. Three Sundays have been occupied by opening services, conducted by the Revs. J. C. Geikie, of Sunderland; George Stewart, of Newcastle; and James Wills, of North Shields. On Christmas-day a public tea-meeting was held, presided over by Edward James, Esq., of Holley Hall. The meeting was addressed by the Revs. George Stewart, J. Wills, H. T. Robjohns, B.A., and Messrs. Greener and Oliver. It was intended to take the balance of 11*l.* and add to it another 12*l.*, in order to fit up the schoolroom. In the course of the meeting Mr. James promised this 12*l.* Although an Episcopalian, he has taken a most kindly interest in the prosperity of the church at Horsley. The labours of the pastor, the Rev. W. Alawick, have been much blessed throughout the neighbourhood, and it is not unlikely that a new chapel will be built at Wylam. The people were urged to adopt the weekly offering, and thus augment most materially the resources of the church.

NEWCASTLE-ON-TYNE.—**WEST CLAYTON-STREET CHAPEL.**—The annual *soirées* of this congregation was held on Wednesday, Dec. 27, and was attended by about 400 people. The tea was provided by the ladies of the congregation. A stall of useful and fancy work realised 20*l.* The Revs. George Bell, W. Stead, A. Reid, Wildon Carr, George Ewart, J. H. Rutherford; Mr. James Roswell, Mr. Joseph Shepherdson, and Pastor Mayer, a Scandinavian missionary, were the speakers. The minister, the Rev. H. T. Robjohns, B.A., reported progress. Unbroken peace and unity had characterised the year. Notwithstanding removals and deaths, the congregation had increased, as shown by the seat-roll, twenty per cent. during the year. Since the commencement of the present ministry the chapel-debt had fallen from 1,350*l.* to 780*l.* A considerable reduction had been made during 1865, though there could be said to be as yet no systematic or regular attack upon it. When the balance-sheet was made up, there would be again a balance on the right side. The weekly offertory averages about seventy shillings a Sunday. Various speakers urged that the balance of the debt should be at once dealt with. Altogether the church is in a healthy condition, and there are auguries of a useful and happy future.

MARYLEBONE.—The Rev. Henry R. Davis was publicly ordained to the ministry over the church meeting in the "Literary and Scientific Institute," Edwards-street, Portman-square, on Monday, Dec. 11. The ceremony took place in Robert-street Chapel, Robert-street, Grosvenor-square. The Rev. J. W. Goucher, minister of Robert-street Chapel; the Rev. G. D. Macgregor, of Paddington Chapel; the Rev. R. Forsyth, of Orange-street Chapel, Leicester-square; the Rev. Dr. Ferguson; the Rev. R. D. Wilson, minister of Craven Chapel; and the Rev. F. Davies, of Crescent-road Chapel, Plumstead, took part in the proceedings. The circumstances in connection with this church are somewhat peculiar. It originated in the open-air preaching in Hyde-park. The church was formed a little more than a year and a half ago under the superintendence of the Rev. Henry R. Davis, its pastor. It now numbers in its community about one hundred members, most of whom have been gathered in from the world. At present the church and congregation have no place of their own in which to meet, and are obliged to rent, for the Sunday only, the "Literary and Scientific Institute," Marylebone.

BRIDPORT.—Nine years since the Rev. John Rogers became the pastor of the Independent church, Barrack-street, Bridport. The chapel at that time was old, inconvenient, and uncomfortable. The rooms for the Sunday-school were still worse, and several classes had to be taught in the chapel. Rather more than six years ago the Rev. Dr. Morton Brown, of Chelten-

ham, at a tea-meeting of the church and congregation, suggested that they ought at once to make an effort to erect a new place of worship worthy of the congregation, and in a more central situation in the town. Mr. Rogers followed up the proposal with an appropriate and stirring appeal. Notwithstanding many difficulties it was resolved to set about the work. A very desirable site was obtained in the very centre of the town. Undaunted by difficulty, first, the new chapel, a noble structure, was commenced, paid for as soon as opened, and filled by a large and influential congregation. Next a large schoolroom was erected, then a second, and lastly, six class-rooms, affording ample and convenient accommodation for five hundred Sunday-school scholars. These, too, have been paid for; the whole at an expense of not less than 4,500*l.* Throughout England there are, perhaps, few more commodious or complete erections for the service of God and the instruction of the young than the Independent chapel and schoolrooms at Bridport.

MORLEY.—**VALEDICTORY SERVICE.**—On Tuesday, December 26, a deeply interesting meeting was held in the old chapel, Morley, near Leeds, to take leave of the Rev. F. Barnes, B.A., on his removal from that place, to take charge of the church in Oxton-road Chapel, Birkenhead. After tea in the schoolroom, of which several hundreds of persons partook, the people assembled in the chapel, and by the time the service commenced that ancient edifice, the oldest Independent place of worship in the country, was quite filled. Speeches were delivered by the Revs. J. H. Morgan, Leeds; J. Haslam (Baptist), Gildersome; J. James, Morley; H. Sturt, Dewsbury; J. Collier, Earlsheaton; and J. Smith (Wesleyan). All the speakers expressed their high esteem of Mr. Barnes's personal and ministerial character, and their deep regret that he was leaving a sphere of Christian exertion where his labours during three years and a half had been abundant and efficient, and eminently blessed of God; yet all agreed in stating that he had done well and wisely in deciding to follow what appeared to be the leadings of Providence, by exchanging a country pastorate for a populous district, which presents a much wider scope for usefulness than the one from which he is removing. Mr. Barnes leaves Morley with the best wishes and the earnest prayers for his future prosperity of all who know him, and the church he is leaving fully participates in the sentiments of his ministerial brethren. In the course of the proceedings of the evening Mr. James Asquith read a valedictory address, which had been adopted at a church meeting. The address was accompanied by the presentation of valuable and costly books.

NEWCASTLE-ON-TYNE.—**BEWICK-STREET BAPTIST CHAPEL.**—**PRESNTATION TO THE REV. W. WALTERS.**—The annual congregational tea in connection with this place of worship was held in the schoolroom beneath the chapel, Bewick-street, Newcastle. Never on any previous occasion had there been such a large attendance, it being estimated that there were not less than 400 present. The room was tastefully decorated with evergreens and mottoes, and presented a most pleasing appearance. After tea the chair was taken by the Rev. W. Walters, the respected pastor of the congregation, and who, since his introduction to Newcastle, has evinced a warm interest in the social and spiritual welfare not only of his own church, but of the inhabitants of the town generally. From the opening address of the rev. gentleman it appeared that the chapel, which seats above 900 persons, was so full that there was not a seat to let; and that the present number of church-members was 449. The number received during the last five years and a half, the term of the chairman's pastorate, had been 232, upwards of one-half of the church. During the past year they had received 49 members, showing strikingly the prosperity of the church. The Sheriff of Newcastle (Mr. Henry Angus) also addressed the meeting at length, referring to the success which had attended Mr. Walter's ministrations, and at the close of his observations he, on behalf of the church and the congregation, presented to the Rev. Mr. Walters a purse containing the handsome sum of 60*l.*, as a mark of the respect and esteem in which he was held by the congregation worshipping at Bewick-street Chapel. The chairman, in a feeling speech, returned thanks. Addresses were also delivered by the Revs. Wildon Carr, T. Harwood Pattison, Dr. Angus, president of the Regent's-park College, the Rev. A. Reed; Mr. Blewitt, from the Metropolitan Tabernacle College; Mr. John Bradburn, and Mr. Jonathan Angus. The usual complimentary votes of thanks brought the interesting proceedings to a close.

BOWDON, NEAR MANCHESTER.—On Wednesday evening, the members and friends in connection with the Bowdon Congregational Church took tea together in the British School, which was tastefully decorated for the occasion. After tea, the chair was occupied by the Rev. Henry Griffiths, the pastor of the church. A hymn having been sung, and prayer offered, the chairman briefly opened the proceedings, and was followed by Mr. F. Milne, one of the deacons, who said that they had to rejoice over a considerable amount of prosperity as a church. The institutions in connection with the church were characterised by much activity during the past year, and no doubt the spiritual life of those connected with them had been equally developed. The number of church members was about 200, although their place of worship would not seat 500. The accommodation was very deficient, but that would be brought before them afterwards. When the chapel was erected they had about forty members, and now five times that number. (Applause.) Mr. Thomas Thompson, another of the deacons, said that he had been asked to say a few words on the psalmody of the church. Mr. Whiteley

gave some particulars of the branch church at Partington. The chapel had been much improved, an old gallery taken down, and the whole place re-pewed and beautified. They had a day-school and Sabbath-school, and were about to increase the size of their schoolroom. The people had resolved to do it themselves, without asking help from Bowdon, from which they had already got so much. Their Sunday-school numbered thirty-four, of whom thirty were in regular attendance. Mr. Whiteley also gave several interesting facts in connection with his work, to show that there was good spiritual progress being made at Partington. Mr. Stephen Massey gave an interesting account of the station at Mobberley, which for five years had been sustained by a few members of the church at Bowdon. The rural mission did not operate in any locality so destitute of spiritual instruction as that was. They found a considerable population 1½ miles from Mobberley Church on the one side, and equally far from Ashley on the other, many of whom scarcely ever went to a place of worship at all before that service was opened. The house which they at present occupied was much crowded, and they had it in contemplation to build a new place of worship, but had not yet succeeded in obtaining land. If they could get a new place, they would have a larger attendance. The rural mission wanted more workers, especially at Baguley, where a new field had opened up. Mr. W. Milne, one of the superintendents of the Sunday-school, said they had at present 883 scholars, and a men's class of 125 persons, conducted by Mr. George Wood. They wanted more teachers. Mr. Wood gave some particulars respecting his adult class, in connexion with which a good work was going on. Their great object was, he thought, to persuade working men to attend the house of God. When working men did so, it changed the complexion of everything at home. It did his heart good to see a number of his class attending chapel regularly, morning and evening; but at present they were very deficient in accommodation for working people, or for the poor. Teachers of adult classes had a way of getting at working men which ministers could not do from the pulpit. It was the greatest blessing working men could have to be connected with such classes. He thought that in a very short time they would have to build more class-rooms. Mr. Barratt had a class of twenty-seven young men crowded in one room, and many more might be got. (Applause.) Mr. Kingsley gave a very interesting account of the men's evening-classes recently established, in a speech characteristically humorous. The classes were doing good work, and would be the means of making the men useful in imparting knowledge and pleasure to their own families, and giving them an increased intelligence in every respect. Mr. Geldart said that knowing, as he had done for many years, the extreme spiritual want of rural districts, he was glad to hear of the work they were doing at Partington, Baguley, Hey Head, Gatley, Mobberley, and Broadheath. Mr. Joseph Thompson said that their accommodation was so inadequate that a new chapel was absolutely required which would seat from 900 to 1,000 persons. A suitable building would cost, including the cost of land, perhaps 7,000*l.*, and one gentleman had offered 1,000*l.* conditionally on a certain sum being raised within a certain time. They should take the matter up earnestly, it was within easy compass if taken up seriously, and would be done if all would make a sacrifice for the purpose. Mr. John Rigby urged the necessity for a new chapel, which they could not do without, and which he was sure they would soon have. Mr. Melland, another of the deacons, said a few words to the same effect. Mr. George Wood thought they should not separate without doing something practical. He proposed the names of nine gentlemen to act with the deacons as a committee for asking subscriptions. The resolution was unanimously adopted, and Mr. Francis Milne stated that 4,000*l.* had been already promised to the deacons by a few gentlemen, conditionally that all the money was promised by February 1st. The meeting was then brought to a close.

JAMAICA.

Advices from Kingston come down to November 11. The principal news from Jamaica is the bill of the Government to alter and amend the constitution of the country. There was a fierce fight over it in the House of Assembly, but it was ultimately passed by a large majority.

A new bill, regulating places of public worship, had been drawn up, with the aid of the principal Dissenting ministers, and presented in the Council. It was more liberal than the former bill, but not satisfactory to all parties. It is stated that a majority were unfavourable to the bill, but that they had withdrawn their opposition. The Governor had given his assent to the measure, and it was sent over by the present packet. It was rumoured that it would soon be declared the law of the land, an intimation having been received from England that any measure of the kind that might be sent to the Colonial Office would be assented to. Petitions were sent in from Kingston and St. Catherine against the passing of the bill.

Sixty-five "rebels" were at Morant Bay, still awaiting their trial.

Major-General O'Connor had made a tour through the island, and had everywhere been cordially received.

The *Jamaica Guardian* disagreed with Governor Eyre that the island was unsettled and on the verge

of a volcano, ready to burst into fury. In proof of his statement that "a mighty danger threatens the land," Governor Eyre had sent to the House of Assembly an extract from a communication he had received from Colonel Whitfield, commanding the western division of the Jamaica forces. It is dated November 21st, and is as follows:—

I did not like to answer your letter of the 13th inst. until I had visited all the detachments in my district and seen enough of the people to give an opinion. I quite agree with you in thinking that a seditious and disloyal spirit pervades the entire island, and that in all probability the negroes would rise if it were not for the presence of the military.

I think that a considerable amount of intercommunication has been and is taking place between the disaffected in the different parishes, for I observe men of sullen and dissatisfied looks riding about the country in all directions. About one-half the negroes look happy and contented; the remainder as if they would take much pleasure in cutting our throats. I think the same feeling exists among the women, but I do not think this feeling is confined to that district between Savanna-la-Mar and Montego Bay, but everywhere.

I must now remark on the police force of this colony. They are in every district I have seen a most inefficient body of men—in many cases old and infirm. They are badly clothed and look badly fed. I should say if their services were required they would be next to useless. They are inferior to those in Barbadoes, St. Vincent, and Demerara; and I attribute this entirely to the force being located in their own parishes. I should suggest that the whole police be under the command of a chief, an active and intelligent young military officer, and the present inspectors under his orders. They should be frequently moved from one part of the island to another; they should be properly armed and drilled, and a portion should be properly mounted and attached to each station for the purpose of carrying despatches, and making rapid movements in any direction requiring escorts.

The *Morning Journal* thus describes the present condition of the island, and comments on the character of recent legislation:—

The opinions of the British press on the late "rebellion" have been read here with very great interest. The facts on which comment is made cannot be gainsaid, as they are taken from the official despatches of the military and naval authorities to the Governor. We have not commented on them, because we dared not, without laying ourselves open to grave suspicion—a suspicion which, notwithstanding the highly conservative tone of our journal, we rest under in the minds of a section of the community, who have been using the unfortunate negro outbreak for the very worst of political purposes. Even now, when the greatest order prevails in the country, and there is not the remotest probability of any further outbreak, we dare not comment upon events which for the good of all classes and the future peace and well-being of the country, ought to be made public, and calmly and dispassionately discussed. None deplore more than we do the foolish outbreak of the people at Morant Bay—none deplore more the diabolical outrages which they committed—none go in more heartily for the summary punishment of those whose connection with those outrages can be fairly traced; but we have also to deplore, and that most grievously, the after results of the insurrection.

The press has been declared scurrilous and kept under terror, simply because for months past it has been impressing upon Government the necessity of entering upon certain reforms, but we cannot refrain from expressing the conviction we feel that much of the evil we have endured within the past few weeks might have been averted had the advice we gave been followed. A great many trace the insurrection to the agitation that followed the publication of Dr. Underhill's letter. Throughout the discussion to which that letter gave rise, we sought to impress upon the Government the necessity for appointing a commission to inquire into the matter. We advised this course because we did not wish to commit ourselves to the views of Dr. Underhill, nor yet to meet them by mere denial without proof—we urged this course because we felt that unscrupulous demagogues had been using Dr. Underhill's name for impressing upon the minds of the masses the most erroneous and mischievous notions as to taxation and the administration of justice. At the risk of drawing upon ourselves the calumny which a newspaper writer in the country is sure to receive from those who differ from his views, we must maintain that it would have been the best thing for this country had our advice been followed.

The same journal states that though the Governor had advised a searching investigation into all matters connected with the "rebellion," the Executive had done nothing; and a motion in the Assembly for a return of the number of persons killed by the rebels in the eastern district, the number of rebels tried by court-martial, and the result, as well as the number shot, hanged, flogged, or otherwise punished without such trial, so far as the same can be ascertained, had been lost, the Government voting against it. The *Morning Journal* goes on to say,—

It has been stated in the House of Assembly that the number of "rebels" executed under sentence of the court-martial, exclusive of those destroyed in the bushes by the soldiers and the Maroons, amounts to over 2,000. If this be correct it ought to be so stated by the Government, for if it served no other purpose it would strike terror into the minds of the negroes, and convince them that brutal excesses, such as those committed at Morant Bay, cannot be perpetrated without leading to a most fearful retribution. The press of the mother country demands an inquiry alike into the cause of the insurrection and the extent of the punishment that has fallen upon the outlaws. The people of this country are anxiously hoping for such an inquiry, as they fully believe that it will serve to make known many evils, almost become chronic, from which the country has long suffered, and that a remedy may yet be applied.

The present mail will take to England a bill to amend the political constitution. It abolishes the present form of Legislature, and substitutes for it a single chamber of twenty-four members, twelve of whom are to be nominated by the Crown, but to retain their seats only during the Parliament, and

twelve to be elected by the people. The franchise is fixed at 5*l.*, and provision is made for a financial commissioner to be appointed from England at a salary of 3,000*l.* per annum, and one other commissioner to be appointed in the colony at 800*l.* per annum. These are the most remarkable provisions of the bill. It is earnestly hoped that the Queen will be advised to withhold her assent from it, as it will only perpetuate in another form the evils it is meant to cure. Let the constitution be suspended altogether, and let the country be governed by commissioners from England. In this case the government may be conducted with justice to all classes. The new constitution will only create fresh heartburnings, and keep the country in perpetual hot-water. It is better that there be no constitution, and then there will be no class struggles for power, and all classes will fare alike in bearing the burdens of the public service.

The peculiarity of the hasty measures prepared for hasty legislation in consequence of the "rebellion" is that they are the emanation of a brain excited by fear. This fact must be obvious to any one who has taken the trouble to observe their spirit and intention. From the bill for the demolition of the constitution down to that for the destruction of the volunteer force, the subversion of the liberty of the subject and the establishment of a despotism seem to be the two great objects sought. Who the Mentor of the Government is we do not know and do not care to inquire. Whoever he may be he has no reason to be proud of his own judgment, whilst the country has great reason to deplore that the preparation of laws of such momentous importance as those that have been proposed to the Legislature during the present session should have been left to one who seems to be an enemy to liberty and determined to be guided only by the rule of extremes. There is not a single measure which, on the particular subject to which it applies, is not an extreme measure. First in importance is the bill to amend the political constitution. Another extreme measure is that which gives the Governor power at any time to proclaim martial law by and with the advice of the Privy Council. Where was the necessity for such a law? If the long-established authority for the proclamation of martial law could have been found practicable during the late emergency—an emergency the like of which, we venture to say, will never again arise—how much more practicable would it not be in the future, when insurrections cannot by any possibility take us unawares? Not less extraordinary is the bill for trying certain offences committed during martial law, which virtually keeps the country under martial law for six months. With even the alarming letter of Colonel Whitfield before the public, will any reasonable man say that there is any necessity for such an extreme measure? Of an extreme tendency was the bill for regulating places of religious worship, and so also is that whose object purports to be for the prevention of rebellious proceedings. Aimed at the liberty of the press, it does not define what sedition is, but it declares that anything contained in any printed paper—which a newspaper is—that may be considered seditious or may so be adjudged by any court that the Governor may appoint, the writer or printer thereof may on conviction be sentenced to hard labour, for seven years, in the penitentiary. A great and glorious measure this, no doubt, and a credit to the age in which we live! We wonder what the people of England will say when they come to hear of this! That for commenting upon the administration of public affairs, a man is liable to be sent to the penitentiary for seven years

Resolutions of thanks had been presented by the Legislature to his Excellency Major-General O'Connor, C.B., Sir Leopold M'Clintock, Brigadier-General Nelson, Colonel Hobbs, and Captain D'Horsey, and grants of money had been made for the purchase of testimonials to the three last-named officers.

Mr. S. Levien, the editor of the *County Union*, who was one of the political prisoners under arrest at Morant Bay, was brought before his Honour the Chief Justice in Chambers, on the 8th of December, by writ of *habeas corpus*, when Mr. Phillippe urged his release from custody. His Honour reserved his decision until the following Monday; in the meantime Mr. Levien was admitted to bail to appear on that day to receive the judgment of the Court.

The Maroons in their progress through the country were liberally and hospitably treated everywhere. Colonel Eyo had been suffering from a recent attack of bronchitis, and had to remain at Providence Estate, in the parish of St. James, where medical aid was afforded him. A bill was laid before the House by Mr. Hosack, a member of the Executive Committee, for the enrolment of the Maroons into septs or clans, and constituting them a semi-military body. The bill met with severe opposition, but during the discussion the doors were ordered to be closed, and what was said did not transpire. The bill was, however, referred to a special committee, and it was generally thought it had been shelved.

MISCELLANEOUS.

THE JAMAICA COMMISSION.—Mr. John Blosset Maule, of the Midland Circuit, Recorder of Leeds, has been appointed the third member of the Jamaica Inquiry Commission, to act with Sir Henry Storks and Mr. Russell Gurney. Mr. Maule has received the highest recommendations from the judges on the circuit, Mr. Justice Shee and Mr. Justice Mellor. A communication to the Mayor of Leeds has been made as to the appointment of Mr. Maule, similar to that made to the City of London in the case of Mr. Russell Gurney. These communications were not absolutely required; but were made in courtesy to the municipal bodies with whom these gentlemen were judicially connected. Mr. Gurney and Mr. Maule will proceed to Jamaica by the next packet, and will be accompanied by Colonel Walpole, military secretary on the staff of Sir Henry Storks. Mr. Roundell, barrister, will act as secretary to the commission, and not as secretary to Sir Henry Storks, as was erroneously stated on his departure with the new Government.—*Observer*.

COLONEL HOBBS' CAMPAIGN.—The *Army and Navy Gazette* has published an account of Colonel

Hobbs' campaign in Jamaica, which, like the volunteer Captain Fords's account of his campaign, reads so much like irony, that in some passages one can scarcely help thinking that some unknown Thackeray is recording the gallantry of the troops. He describes, for instance, marching on "the key of the rebel position"—the rebels evidently never having had a position at all—and finding it "empty," then proceeding to the nearest "stronghold" of the insurgents and finding that also empty; then seeing a crowd of "armed rebels," on which Captain Boworth, of the 6th, is said to have given, in a cool, clear voice, the command, "Sight for 900 yards," and poured a volley into the flying crowd which is described as peculiarly effective, after which the order was given, "Cease firing," lest the "game (negroes on the estate to which they were bound) should be disturbed." Then they set fire to the chapel on Mount Libanus, and "exulted in their Sabbath's work"—contemplated it, we suppose, and saw that it was very good. In another passage the writer says—"Started for Garbrand Hall, a deserted sugar estate in open rebellion," where the assistant-overseer would give no information till "his tongue was loosened by holding a revolver up to his head," on which he said that every man on the estate was "in open rebellion," and Garbrand Hall was "stormed," there being apparently no defence at all. Spring (Mr. Gordon's house), quite without negroes, who had fled, was also in the writer's phraseology "stormed," and we are told that "the storming of Garbrand Hall and Spring" "told tremendously." The writer describes the great wealth—the beautiful glass, chins, and mahogany—of some of the houses destroyed on Ross Island estate, and makes the quaint remark, "It makes it all the more remarkable that people like this should rebel." Surely the man is a master of irony—or else the state of mind of the whites in Jamaica was so unlike anything we can conceive, that their simplest comments on events are savage irony to us.—*Spectator*.

THE LATE MR. GORDON.—In speaking at a recent meeting at Glasgow, the Rev. Dr. King, whose opinion in favour of Mr. Gordon was quoted in a late number of our journal, said:—

I then spoke well of George William Gordon, and I well might. I went to Jamaica for reasons of health, and he was to me, under these circumstances, a most precious friend, and a friend in need is surely a friend indeed. There have been missionaries who have come home quite lately—Mr. Fletcher, Mr. Blake, and others—who have confirmed all that I have said in respect to his character. His letter to his wife, written in the last hour of his life, recalls him to me in every feature of his faith and form and conduct. But I think it is now fair and candid to add that the correspondence laid before me leads me somewhat to the impression that in later years he had become somewhat morbidly excited; and though I cannot for a moment ally him with any purposes of insurrection and bloodshed, I do think it possible he may have fallen into some indiscretion. (Hear, hear.) Then I spoke favourably likewise of Mrs. Gordon. I may say all that ever I saw or heard of her was in the highest degree to her credit; but having done so, I think it right to say that although she does not appear to have been at all implicated in the revolt, yet there seems to have been a correspondence brought to light not at all in her favour. I make these remarks with pain.

JAMAICA AND THE COLONIAL OFFICE.

A correspondent of the *Manchester Guardian* writes:—

The impression gains ground that before Parliament meets some important changes will be made in the effective strength of the Ministerial staff. The Colonial Office is plainly destined to be the Hougomont of the coming conflict. Round it, therefore, must be gathered the greatest available force; and if the position is to be held against the varied attacks from opposite quarters that are palpably preparing, there must be a firmer hand, a more resolute will, and a more adequate judgment, to guide and control than those of the present amiable but feeble holder of the post. Five-and-twenty years ago a Jamaican storm broke over it when inefficiently commanded by the late Lord Normanby, and the complete ruin of the Liberal party was only averted by his prompt displacement and the appointment in his stead of Lord Russell, then in the zenith of his official vigour and repute. Those who dare to say what everybody of discernment thinks, admit that Mr. Cardwell lacks the peculiar qualities requisite to meet the emergency. He is a very good man in his way; he has no enemies; and as Chancellor of the Duchy of Lancaster he was faultless. But there is no use in blinking the fact that neither in the affairs of New Zealand, Australia, or Jamaica, has he shown the sagacity or energy indispensable to deal with unusual work. He is perfectly well up in all administrative precedents, and punctually exact in every reference and citation; but in new contingencies and perplexities he is like most official men, simply bewildered. He has allowed himself from first to last to be too much governed by the unfortunate, though, doubtless, honest advice of one individual, at whose suggestion, it is said, his misjudging predecessor, the Duke of Newcastle, made choice of Governor Eyre. Who is most fit to be entrusted with the seals of the Colonial Department, now visibly slipping from Mr. Cardwell's hands, it is not so easy to see. Among the Bar there is a good deal of murmuring at the nomination of the Recorder of London as the colleague of Sir Henry Storks. Mr. Russell Gurney's professional fitness nobody disputes, nor can one question his high personal character. He has always been a Tory of the most vehement school; and at the last general election was sent by the Carlton to fight Southampton, where he succeeded in preventing a Liberal from being returned. Under the statute which regulates the taking of offices under the Crown, he cannot venture to accept any nominal pay for his services as a Royal Commissioner; and keen-scented professional jealousy sniffs at the fact, and looks as if it wanted to know whether the learned Recorder expects on his return to be compensated for his trouble with the next vacant judgeship. The public

care for none of these things, but the public have a right to ask whether it would not be well to have one Liberal at least in the Commission.

TAUNTON INDEPENDENT COLLEGE.

The annual entertainment of the pupils attending this well-conducted and prosperous institution, previous to their departure for the Christmas holidays, took place on Wednesday evening, Dec. 20th, when the spacious schoolroom was filled with well-wishers to the College. The recitations were rendered with taste, precision, and much pathos, by Masters Davey, J. Odgers, T. Hawkins, Parker, Hepburn, Powell, F. Aveling, Johnson, Clarke, Gillingham, Gunn, Coate, and Trenchard. This part of the programme was interspersed with choruses and songs, the whole concluding with Handel's *Hallelujah Chorus*.

At the conclusion of the programme, the Rev. E. H. Jones, of Bridgewater, who presided, said he was always pleased to do anything in connection with that institution, for it was one of which they had reason to be proud. Private schools might be very necessary for a certain class of boys, but in a public school like theirs the boys got something like a picture of the real work they would have to do in the battle of life. He felt very thankful to see their excellent friend and Principal spared to them and looking so well. He (Mr. Griffith) only wanted a little rest, which they all liked to have at Christmas, although they were not all able to get it, to enable him to continue the labours of another session. It was a matter of congratulation that a gracious Providence had almost entirely prevented sickness, and altogether averted death, in the institution for the past six months. Another reason for congratulation was, that perfect peace and harmony had reigned within those walls for the past session, and that during that period the work had been well done, which was evidenced by the recitations and music to which they had listened, and also by the prizes which were to be delivered to those who had more particularly distinguished themselves. He was glad to find there were so many sons of ministers and deacons, and the sons of those who were known to be Nonconformists, in that College. He hoped they would never be ashamed of what their fathers had been; there were a great many who, for the sake of society, position, and rank, seemed to forget what their fathers were. Hitherto they had been uncertain as to the future, and they had dwelt in that place as if they were in a tent; but now all doubt was removed, and they were to go to Fairwater, where, instead of a tent, they would have a permanent dwelling-place. (Loud cheers.) He might venture to express a hope that they would have such a building as would be worthy of their day, and of the past and future history of their institution. (Applause.) Mr. Jones then delivered the prizes, amidst much manifestation of delight and approbation by the audience and the pupils. The Principal announced that W. Henry Wills, Esq., had promised a prize of the value of 5*l.*, which had been gained by E. Aveling. In presenting this prize, Mr. Jones said:—I confess I regard it as a great privilege to have to present, for the first time, this prize, bearing the honoured name of Wills; and it affords me great pleasure to have to give it to one bearing the name of Aveling. I have ever entertained the conviction that the wealthy amongst us could greatly aid our schools by establishing prizes, and scholarships also, which might be held at our University by students, whether in theology, law, or medicine. I understand that J. P. Spencer, Esq., the chairman of this institution, has liberally promised 5*l.* annually for a prize here. The prize I have now to give has been founded by Mr. W. H. Wills, of Bristol. I feel confident that the founder wishes by it to stimulate youths here to seek a careful and liberal education; but he has established it as a mark of filial affection to the memory of his father, the late W. Day Wills, Esq., who was for many years the honoured chairman of this college. I cannot offer a better wish for you, Mr. Aveling, and for those, who in future years, may be fortunate enough to obtain Mr. Wills's prize, than this: that you may possess the gentle, lowly, loving, Christ-like spirit of the late W. Day Wills.

PHOTOGRAPHS.—We have had lying by us for some few months a beautiful photographic portrait of the Poet Laureate, executed by Messrs. Elliott and Fry. It is produced as a *carte de visite*, and also in the larger form in which Thomas Carlyle's portrait was issued by the same firm a few months previously. They are, in our judgment, the most successful portraits of Mr. Tennyson of any we have seen. Mr. Philip Crellin, jun., has also sent us very good portraits (*carte de visite*) of Mr. W. M. Torrens, M.P., Mr. Edward Missal, Mr. S. Gurney, M.P., Rev. Christopher Nevile, and Mr. J. Carvell Williams, with autographs attached.

METROPOLITAN RAILWAYS.—On Monday the short line from Farringdon-street to Ludgate-street, which unites the Metropolitan to the Chatham and Dover Railways, was opened for public traffic. Metropolitan trains are running every five and ten minutes between Moorgate-street and Hammersmith; Great Western trains every half-hour betwixt the old Farringdon station and Kensington; Great Northern, from King's-cross to the old terminus at Farringdon-street; and the London, Chatham, and Dover trains from the Ludgate station to the Great Northern terminus at King's-cross, and vice versa. The total number of trains which will run into the Farringdon-street station of the Metropolitan line each day will be about 450.

Postscript.

Wednesday, Jan. 3, 1866.

AMERICA.

(Per the City of Boston.)

NEW YORK, Dec. 23 (Morning).

The Provisional Governor of South Carolina has been removed and the Governor elect has been directed to assume office.

President Johnson has sent to the Senate the nomination of the ex-member of Congress, L. D. Campbell, as Minister Extraordinary to the Mexican Republic, vice General Logan, who has declined. Mr. Bigelow, Minister to France, has been nominated for congressional confirmation in the House.

Mr. Raymond, in a powerful speech, controverted Mr. Stevens's doctrine that the rebellious states were out of the Union, but contended that they should give a new guarantee before being admitted to congressional representation.

Congress has adjourned until January 5th.

The apprehension of negro outbreaks in the South is increasing with the approach of Christmas. The authorities are prepared to quell any disturbance.

The *New York Herald* strongly advocates the liberation of Mr. Davis, on the ground of his representing millions of men who believed themselves oppressed, and rose in the spirit of freemen.

The Southern members of Congress elect have held a meeting, in which they resolved to return home. They will again assemble in Washington on the 4th of March.

The report of Carl Schurz to the President upon the condition of the South represents the people as generally submissive, but not willingly loyal. They show no national feeling, and have no American sentiment. The negro has been reduced to a condition of practical slavery.

THE POPE.

The Pope, on receiving the congratulations of the Cardinals on Christmas-day, replied that God had never abandoned the Church in tempestuous times. His Holiness called to mind our Lord sleeping in the storm on the Lake of Gennesareth. "At the present time," said his Holiness, "Christ seems to be sleeping, but He is watching for the defence of the Church. The future is in the hands of God, and the triumph of the Church is inevitable."

The Pope, on receiving the congratulations of the French officers, presented to his Holiness by General Montebello, expressed his fatherly affection and gratitude towards the French army in Rome, and added:—"This year, especially, I must express my thankfulness, it being perhaps the last in which I can bestow my blessing on them."

His Holiness, in conclusion, said that after the departure of the French army the enemies of the Church and of the Holy See would perhaps come to Rome; but, remembering the example of Christ in the Garden of Gethsemane, the Pope would pray for the French army, and the Imperial family, and the whole of France, and even for poor Italy afflicted by so many evils.

The following is from a Naples letter in the *Paris Temps*, of an earlier date than the above:—

"According to my last communications from Rome some rather considerable political facts have taken place in the Vatican. Baron de Hubner is said to have represented to the Holy Father that, in order to place the Emperor of Austria in a position to come to any decision relative to the eventualities of 1866, even one of a purely diplomatic order, it would be useful to know positively whether the Pontifical Court had the intention of profiting by the Convention of September, and facing the state of things which will be produced after the departure of the French. The Emperor Francis Joseph, added Baron de Hubner, continues to recommend the Pope to give a fair trial of the Franco-Italian Convention to the extreme limit; but, as the new circumstances created by it have been represented to his Majesty in different ways, the Emperor desires to be informed with precision of the designs which this act and its realisation, already commenced, have suggested to his Holiness and to the Sacred College. This message, I believe, was the cause of the general meeting of cardinals at the Vatican, in the ordinary hall of the Consistory, on the 21st December. The number of those present was twenty-eight. The Holy Father, it is reported, began by saying that he had convoked the members of the Sacred College to learn their opinion as to whether the Pope and Sacred College could, in principle, after the departure of the rest of the aid sent them in 1849 in consequence of the conventions of Gaeta, accept the proposition made to them to remain in the small spot of territory which had not yet been violated, exposed to all the contingencies that might arise. Cardinal Riaro Sforza, Archbishop of Naples, is said to have advocated with great energy the system of exile. He was followed in the same sense by Cardinals Patrizzi and Grassellini, and during the first part of the sitting opinions appeared nearly unanimous in that sense. Cardinal Antonelli at length rose, and spoke in opposition to those views. Laying aside his political character, he treated the question emphatically on religious grounds, and delivered himself nearly as follows: 'To forewarn us against a determination of the kind proposed, let us call to mind the most recent examples offered to our meditation by Popes. It was only after being constrained by violence that Pius VI. and Pius VII., although so exposed to danger in the Eternal City, determined to quit it. But I am, perhaps, still more struck by the example which the reigning Pontiff and the Sacred College gave in 1848. In spite of the tribulations with which all our hearts still bleed—in spite of the continually rising surge of imbecility and perversity, Pius IX. remained inflexible in his determination to stay in Rome as long as it should be humanly possible to do so. To decide him at last to withdraw it was necessary for the evil to arrive at its height, and for all hope to have disappeared of a return to good sense amongst men who counted assassins amongst their number. Such are the examples before your eyes. I draw the conclusion that we ought not to precipitate anything.' Pius IX. again spoke, and, as was foreseen, pronounced in the same sense as

the Secretary of State. Whether the dispositions of the Sacred College were really changed by the arguments of the Pope and Cardinal, or whether opinions amongst the majority of the prelates were by no means decided, it appears certain that the meeting terminated with a decision, at any rate, provisional, to try the experiment of the Convention even after the departure of the French."

MEMORIAL OF THE BAPTIST MISSIONARIES OF JAMAICA.

The following memorial to the Queen came over by the last mail:—

"To the Queen's Most Excellent Majesty,—May it please your Majesty.—We, whose names are hereunto appended, Evangelical missionaries of the Wesleyan Methodist and Baptist Missionary Societies in England, and of the United Presbyterian Church of Scotland respectively, and labouring in the parish of St. James, in your Majesty's island of Jamaica, beg leave to approach your Majesty with an unfeigned expression of our attachment to your Majesty's person and throne, and of our gratitude for the blessings which, in common with our fellow-subjects, we enjoy under your Majesty's benignant reign.

"We deeply lament the lawless and ferocious outbreak which, as your Majesty must have been grieved to learn, took place in one of the eastern districts of this island in the month of October last, and we readily acquiesce in the righteous condemnation and punishment of all who were wickedly concerned in it. Your Majesty, however, will permit us also to remark that we have been exceedingly pained by the rumoured cruel and barbarous proceedings of some at least of those who were engaged in the suppression of the riot, and especially by the reckless and terrible destruction of life and property which, as it is asserted, has been perpetrated on the sad occasion. We know not how far these reports are worthy of credence; but in order that the truth may be discovered, and that for the satisfaction of the public mind, and the safety of the public interests, the causes and consequences of the outbreak may be truly and accurately discovered, we now venture to implore that your Majesty may be graciously pleased to direct a full and impartial investigation by a special commission from England to be made into the whole matter, and also into the reasons for the astounding allegation that seditious and murderous designs are entertained by the black population in general, and that a mighty danger thus threatens the land.

"We most respectfully prefer this request to your Majesty because we have no hope of the desired information being otherwise procured, and because we feel we should be wanting in duty to your Majesty, to ourselves, and to our fellow-countrymen, as well as to the religious bodies in England and Scotland which we represent, and other philanthropic friends of the emancipated negroes in this and other portions of your Majesty's dominions, were we not humbly but earnestly to supplicate for an authoritative inquiry into an event which is unprecedented in the history of the colony, which very seriously affects the island at large, and from which we are persuaded, if your Majesty shall grant our petition, most important and salutary lessons may be learned by all classes of the inhabitants.

"Fervently praying that He by whom kings reign and princes decree justice may long preserve your Majesty in health and happiness, to rule in the affections of a devoted and loyal people, and may continue to the British Empire, over which your Majesty so happily bears sway, that peace and prosperity with which of late years it has been so highly favoured.—We remain, your Majesty's faithful and loving subjects. (Signed)

WALTER DENNY, Baptist Missionary; J. E. HENDERSON, Baptist Missionary; EDWARD HEWITT, Baptist Missionary; G. R. HENDERSON, Baptist Missionary; WM. LAWRENCE, Presbyterian Missionary; ADAM THOMPSON, Presbyterian Missionary; JAMES REID, Baptist Missionary; JOHN MEARS, Wesleyan Missionary; ALEXR. SMITH, Assist. Wesleyan Missionary; H. B. NEWHALL, Presbyterian Missionary.

THE JAMAICA COMMITTEE.—This committee will be represented in the approaching inquiry in Jamaica by two counsel, their second representative, Mr. J. Horne Payne, of the Home Circuit, having sailed in the *Atrato* yesterday. The letter of instructions which has been addressed to these gentlemen will shortly be published.

NATIONAL TEMPERANCE LEAGUE.—Yesterday, this association held an enormous tea-party at Exeter Hall. There was afterwards a public meeting in the great room, which was completely filled. The chair was taken by Mr. Deputy-Assistant Judge Payne, who recited his 2,177th ode, by way of introducing the speakers. Addresses were delivered by the Rev. James Fleming, B.D., from Bath, Mr. George Cruikshank, the Rev. Newman Hall, B.D., Mr. G. M. Murphy, and Mr. Thomas Whittaker. The proceedings were of the usual character, and presented no special features for a report. The various speakers insisted with their accustomed emphasis on the blessings of total abstinence and the dangers of moderation, and their arguments appeared to be received with the warmest approval by the crowded audience.

MARK-LANE.—THIS DAY.

To-day's market was very moderately supplied with English wheat, in middling condition. The trade for all qualities ruled heavy, yet no material change took place in prices. There was a fair supply of foreign wheat on the stands. The amount of business transacted was very moderate. Prices were unaltered from Monday. Floating cargoes of grain were in but moderate request, at late rates. With barley the market was fairly supplied.

CHEATING HIS CONSCIENCE.—The *Greenock Advertiser* tells us the following story:—"A short time ago, a weaver, believed in the district to be a staunch teetotaller, dropped into a spirit-dealer's shop in a village in the Upper Ward, not far from that in which he resided. The publican was much astonished at the call, and more so when his visitor ordered a roll and a gill of whisky. Having been served with these, he tore a piece out of the roll, and after pouring the whiskey into it, ate the bread. On being asked by Boniface what he meant by this extraordinary proceeding, he answered that the pledge prevented him from drinking whisky, but not from eating it."

TO ADVERTISERS.

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TO CORRESPONDENTS.

"H. W. R."—It does not seem to us expedient to open a controversy in our columns on the subject of his letter.

The Nonconformist.

WEDNESDAY, JANUARY 3, 1866.

SUMMARY.

THE national stock-taking customary at this period is as satisfactory as could have been expected. The annual trade circulars are, with few exceptions, couched in cheerful language, and indicate activity in all branches of industry. Our export trade, according to the trade and navigation returns, continues to expand without undue inflation. This year new markets will be opened in the Austrian Empire by the treaty of commerce just concluded, and our manufacturing districts find some difficulty in meeting the craving wants of the United States. The revenue returns are in harmony with these encouraging indications. Last Session Mr. Gladstone took off five millions of taxation. Modestly calculating on the recovery of a million and a quarter, he has the satisfaction of seeing the revenue so elastic, that at the end of the third quarter of the financial year more than one-half the sum given to the nation by his financial operations has come back to the Exchequer, and the great remission of taxation is expected by the end of the next quarter to have been purchased at no greater loss than two millions sterling. The expenditure also is less than was expected, and it is hoped that when the time comes for the production of his Budget, the Chancellor of the Exchequer will be able to propose a reduction of taxation quite equal to that of last year.

Some of our newspapers are casting the horoscope of the Reform Bill, and though it is doubtful if the Government measure will include any scheme for the transfer of seats, several large towns, such as Doncaster, Burnley, Darlington, and Dewsbury, are putting in their claims to enfranchisement. The *Leeds Mercury* has analysed "Dod," and finds that of the 289 Conservative members of the new House of Commons 95 are described as being in favour of, or as not opposed to, reform in variously qualified shapes. Of the 367 members on the Liberal side of the House, the opinions of 160 are given as favourable to Reform, 165 make no declaration on the subject, and some 42 are simply described as "supporters of Lord Palmerston." Making all deductions, there is good reason to hope that in proposing a comprehensive and well-matured measure for enlarging our representative system, Earl Russell's Cabinet, if they are in earnest on the subject—which no one doubts—will be able to command a good majority. Mr. Horsman, a type of the Conservative Liberal politician, has been speaking on the subject at Stroud, but in an oracular strain which throws no light on his intentions.

The French Government have given formal notice of their intention not to renew the treaty with England for the mutual extradition of criminals. Although in the twelve years during which the treaty has been in force, twenty-four criminals have been surrendered by us, against fourteen surrendered by France, it is complained by the French Government that our tedious processes at law prevent the proper execution of the convention, and give impunity to the criminals who take refuge in England. There is no doubt a wide difference between the principles of criminal jurisprudence recognised in the two countries—but such has always been the case. The French grievance vanishes when carefully investigated; and it is difficult to avoid the suspicion that the Imperial Government, in declining to renew the treaty, is far more anxious to extort

greater facilities for the surrender of political offenders than to get possession of escaped malefactors. Such a claim comes with the worst possible grace from Louis Napoleon, who enjoyed for so many years the shelter of the laws he now finds it convenient to denounce, and will certainly never be conceded.

In Spain matters have resumed the ordinary tenor. Queen Isabella, though highly unpopular with all her subjects except the herd of priests and parasites who surround her, has not been menaced with a *coup d'état*, and last week opened the Cortes in person. Her Majesty's speech has small significance, and gives little clue to the real policy of Marshal O'Donnell, the Prime Minister. A high tone is assumed towards Chili, though it seems that the good offices of France and England have been accepted to bring about a pacific arrangement. The suspected presence of Chilian cruisers on the Spanish coast has greatly cooled the warlike ardour of the nation. Amongst other measures, a bill is to be proposed for the prevention of the slave-trade in the Antilles which may, perhaps, yield some good result. Queen Isabella rather apologises for the recognition of the Kingdom of Italy, and promises a reduction of expenditure, and a liquidation of old debts, which has not raised the hopes of English creditors.

General della Marmora has succeeded in forming a new Ministry for Italy. One or two of his late colleagues remain in office; the rest are new and untried men. The new Cabinet will meet a Parliament more hostile than before, in consequence of the Premier's autocratic bearing, and a formidable advanced Liberal party, aggrieved that none of its members have been invited to take a share in the Government. The new Ministry is not likely to be long-lived, though it is of great consequence that at a juncture when the Franco-Italian Convention is about to come into operation, Italy should be guided by her wisest and most popular statesmen.

Has there been a reign of terrorism in Jamaica? The leading Conservative journal of Kingston implies that there has, and it is remarkable that the news of the outbreak of English indignation at the late measures of vengeance has had the effect of unlocking the lips of the opponents of Governor Eyre's policy. His Excellency has fortified himself with a report from Colonel Whitfield, apparently made to order, as to the dangerous condition of the island, in which imagination supplies the lack of information. A missionary who has made three separate journeys in the interior of Jamaica since the outbreak reports very different impressions to those of the gallant Colonel. In a letter published in the *Baptist Magazine*, he has thus summed up his conclusions:—"In my travels I have made inquiry of every intelligent man I have met; and I have conversed with a much larger number of persons than is my wont. I have gone to almost every one in my way, worth talking to, and asked as to the state of things around them, and the testimony has been unanimous in favour of the quiet and orderly condition of the peasantry. Here and there a loose fellow or two has been detected in the use of threatening language; but that is all. My conviction is that through all the districts I have named the people are as a class perfectly loyal to the Government, and as free from sedition as any community in Britain." The Government seem only anxious to prevent the late occurrences from being too searching inquiry into. A motion with that object in the House of Assembly was voted down by their influence, and it is complained by intelligent people in Jamaica that they are in ignorance of everything that has been going on. Sir Henry Storks and the Commission of Inquiry will not arrive a day too soon.

It will be seen that the amendment of the United States Constitution abolishing slavery, has been formally notified by the Secretary of State. Interesting communications relative to the condition of the freedmen of America, and the measures proposed for helping them will be found in another column.

PARLIAMENTARY REFORM AND PUBLIC OPINION.

A FEW weeks before the late General Election, we ventured to express our conviction that, underrunning the superficial indications of popular listlessness, there was an increasingly powerful current of healthy public opinion which would make itself more distinctly visible as circumstances changed. The manner in which the constituencies of the United Kingdom responded to the constitutional appeal made to them by the Crown, confirmed our impression that the political views of the people, considered as a whole, were more broadly Liberal than it had been the fashion of the press to represent. Everything which has subsequently occurred

has tended to illustrate the truth of our first observation. Indeed, the change of tone which may be noted in reference to political questions in general, and to Parliamentary Reform in particular, is remarkably curious—almost as surprising as the change of scene which presents itself to the tourist as he emerges from a mist on descending a mountain side. Let any one contrast the aspect of political sentiment now so familiar to all of us that it hardly excites notice with that which showed itself on the surface of the public mind only six months ago, and he will at once admit the difference to be most marked and even marvellous.

We have no intention of discussing the probable reason of this change. We still hold it to be far more apparent than real. But, standing as we do at the commencement of a new year, we think it fair to take the fact into account in estimating our political prospects. Take, for example, the question of Parliamentary Reform. We know how it stood at the close of last Session, and, still better, what was its position at the close of the preceding one. No great popular agitation has since then lifted the question into a higher position. No irresistible organisation has been engaged in thrusting its claims upon the public mind. No event has happened to give additional proof of its necessity. No disaffection, no discontent even, has turned men's thoughts to it as a remedial measure. And yet, it so happens that the belief is general, all but universal, that a Reform Bill in 1866 is indispensable. There are numbers of men who do not like it—numbers who augur no good from it—numbers who are convinced that it need not have been but for such and such unfortunate accidents—but there are none who really believe that it can be set aside. The public, they hint, do not want it—the working classes do not care for it—the Liberals would be glad to do without it—the Government would have been delighted to evade it—but, somehow or other, it is inevitable. With nobody to back its claims, it had only to present itself to silence hosts of objectors. Now, how is this? How is it that a change which enlists so few opinions in its favour, as Parliamentary Reform is said to have done, merely says, as it were, "I intend to be," and every one replies on the instant, "You shall be—you must be." The phenomenon, it must be confessed, is a curious one.

The explanation is to be sought, we suggest, in the fulness and depth of the public conviction that the change is one that *ought* to be made. It is no new conviction. It has not at this moment a firmer hold upon the public mind, or upon a wider breadth of it, than it had at the beginning of last year. But it was until lately a conviction which was thought by the leaders of political opinion desirable to cover over with sophistical drapery, and men followed the fashion in keeping it as much as possible out of sight. The inducement thus to practise upon themselves suddenly ceased, and the drapery was cast aside. That is all. People did not require to be re-convinced of what was just and reasonable, for they had never lost their convictions. They only needed to show their minds apart from any temporary disguise they had been lured into adopting, and the effect was as if there had been an extensive and simultaneous conversion, if not to the eligibility, at least to the political necessity, of an amended representative machinery. There really was nothing of the kind. There was simply a reappearance of what had been for a short period, and by factitious agency, put out of sight. And hence the altered *tone* of public opinion, although quite astounding if it had indicated a corresponding *growth* of public opinion, has surprised nobody. Everybody was in the secret of it. Everybody knew that the change was rather a change from pretence to reality, than from one conclusion to another, and therefore nobody cared to affect an astonishment that he could not feel. It is out of this state of feeling, and not out of the pressure of external events, that the consciousness arose on the death of Lord Palmerston, that Parliamentary Reform was an inevitable necessity of the present year.

We find herein our chief ground of confidence. As we have more than once distinctly intimated, we have faith in the statesmanlike qualifications of the present Ministers, as well as in their honesty of purpose. But we have still more implicit faith in the universally recognised exigency of the case. Reform, in point of fact, is settling itself. Just as water, at a certain temperature, becomes ice, and at another point of temperature passes into steam, so political sentiment, under certain pre-requisites of mental temperature in a nation, crystallises, almost spontaneously, into law. We are not very anxious even about the form that the measure will take. In its main features, that also will be determined by an influence from without, approximating closely to the nature of an irresistible decree. It will, we hope, redress a great amount of real injustice, and cure many inde-

fensible anomalies. Unless Government has wholly misinterpreted the signs of the times,—and we cannot suspect for a moment that it has,—the measure they will offer to the country, we venture to anticipate, will be as honest and as extensive as the state of public feeling will admit of being passed.

THE JAMAICA COMMISSION.

THE Commission appointed by her Majesty to inquire into the causes which led to the recent outbreak of negroes at Morant Bay, and into the conduct of the authorities in dealing with it, is now complete. The country, we believe, has every reason for putting implicit trust in the integrity and ability of the gentlemen who will act under the presidency of Governor Storks, and, as far as the instructions of the Queen's Government shall be carried into effect, there is good ground for the conclusion that justice will be done. It must be borne in mind that the Commission is for inquiring only—that it is not armed with judicial powers—that it cannot administer an oath to any of the witnesses whose evidence it may receive—and that its proper and only function is, by making diligent investigation on the spot, to furnish her Majesty's Government with all the information requisite to a true view of the whole case. The Commission will neither undertake, nor will it supersede, any action before the legal tribunals which may be deemed advisable. It will neither acquit nor condemn Governor Eyre, nor any of his officials, in relation to any proceeding for which he or they may be summoned to give account at a bar of justice. It cannot therefore prejudge them in any such matter. The inquiry will be political only, and the evidence collected, digested, and reported upon, will be for the political guidance of the Government at home.

In common with many of our contemporaries we claim for Governor Eyre and his civil and military subordinates, as well as for the negro population, and for those who have befriended them, a dispassionate hearing. We think it will be reasonable to take into account the pressure of their responsibility, the nature of their apprehensions, the uncertainty of the future as they saw it, and the conclusion to which men in their position might easily have been led, that early severity is sometimes, in grave emergencies, ultimate mercy. We would have their case looked at from the same point of view, and in the same spirit as we should expect it to be looked at if it were our own, on the hypothesis that we had acted to the best of our judgment in difficult circumstances. At the same time, we feel it necessary to protest against the doctrine now advocated by a portion of the press, that Governor Eyre is to enjoy a perfect immunity from suspicion until offence is actually proved against him, and that the negro population is to be assumed to have deserved all they got, before a scintilla of evidence in support of that assumption has been produced. We have made up our minds to no conclusion which would have the effect of indisposing us to hear whatever may be urged to the contrary—but as time runs on, and more information continues to arrive by every mail from the West Indies, it would be childish to deny that we have been unable to find any important item of news to justify reservation in favour of the authorities, and that the case presents a darker aspect now than it did six weeks ago, so far as their behaviour is in question.

It is difficult to maintain, however one may have wished to do it, that what all must have deplored as excessive severity, was dictated by an overwhelming, though a possibly mistaken, fear. Terror is a short-lived emotion, and seldom lasts long after the occasion for it has ceased. But to judge from the measures which Governor Eyre is pressing with unwonted precipitancy through the Jamaica Houses of Legislature, the violence of his action is not in the least diminished by the restoration of order. Indeed, it is gradually oozing out through the local press that the white population of the island has been under a far greater pressure of terrorising influence from the Governor than from the black population. Not a whisper has been heard against the course he has thought fit to pursue, because it was not safe to find fault with it, even in a whisper. Laws to muzzle the Legislature are followed by laws to supersede, at the will of the Governor, the civil tribunals, and while with one hand Mr. Eyre would stifle the free utterances of the pulpit, he seeks with the other to strangle the liberty of the press. This haste to erect an unrestrained despotism casts suspicion upon the motives with which Mr. Eyre's friends in this country have credited him, and with which disinterested observers have wished to credit him. It suggests something more powerful in its action upon his mind than belief in, or fear of, a general rising of the blacks. And as,

here and there, the reflected feeling of England has found its way back to the Antilles, it is certainly an unfavourable sign for him, that men are beginning to pluck up courage to say what they confess they would have said before if they had dared.

"As to the "great rebellion" of which the affair at Morant Bay was only a premature explosion, the evidence forthcoming is as yet ridiculously insufficient. It is not so much the reticence of the Governor as his speech, which engenders suspicion. The messages he has sent to the House of Assembly are, perhaps, the most damning facts that have hitherto turned up in disproof of the position he assumed as incontestable. We attach even greater significance to them than to the testimony of highly respectable and trustworthy missionaries who, as will be seen in another part of our journal, can discover no trace whatever of a general conspiracy of the negroes. Governor Eyre *may* have sufficient reason for what he has done, and we wait with patience to hear it. Meanwhile, it is fact that his measures have cut off prematurely about two thousand negroes—it is fact that some of their friends were arrested where there never has been any disturbance of the peace, and hurried off into a district subject to martial law, where they have been swiftly condemned and executed—and it is fact that every post from Jamaica brings home intelligence which, instead of throwing explanatory and exculpatory light on these proceedings, tends rather to knock on the head the charitable excuses which men had invented for them.

FRANCE AND AUSTRIA.

It is a good augury for the future of Europe that the New Year speeches of its potentates fail to excite alarm. The Emperor Napoleon has ceased to be oracular, and his remarks to the foreign ambassadors on the first day of 1866 would seem to have been so commonplace that they are not recorded by the lynx-eyed purveyors for the telegraph. But an incident which occurred at Paris on the last day of 1865 marks a surprising change in European politics. The ceremonious presentation of the Order of St. Stephen of Hungary to the Prince Imperial through the Emperor his father, and Napoleon III.'s reply, avowing his "sincere friendship" for the Sovereign of Austria, is something more than a mere formality. The drawing closer of the relations between two European monarchs who faced with each other on the battle-field, and whose policy has, up to within the last few months, been antagonistic, can hardly fail of yielding important results, and may be regarded as almost a pledge that the peace of Europe will be maintained during the year which has dawned upon us. When a Napoleon and Bismarck are in close conference, suspicion is aroused. But a Napoleon exchanging compliments with a Metternich excites curiosity without awakening fear—so utterly incapable is Austria, at the present moment, of molesting her neighbours.

Though France and Austria have little in common, their interests are respectively affected by the leading questions which still await a settlement in Europe. An alliance or even a cordial understanding between these two Powers implies a common necessity to check the aggrandising schemes of Count Bismarck. Though Prussia has successfully set at naught the influence of her great rival in Germany, she will hesitate long before she defies Austria backed up by the moral influence of France. If the Prussian Premier has any intention of annexing the northern Duchies to the crown of his master, and absorbing the intervening German territory, this double veto will oblige him to pause in his ambitious projects. Nor is the present friendship of the two Imperial Courts unnatural. The goodwill which the Emperor Napoleon exhibits towards Francis Joseph in relation to Schleswig and Holstein is reciprocated by the latter at Rome. The Court of Vienna might have thrown great difficulties in the way of the Franco-Italian Convention by confirming the Pope in his obstinacy. But Baron Hubner has plainly informed his Holiness that the Court of Vienna can give him no help in the embarrassments which he has brought on himself, and recommends him to "give a fair trial to the Franco-Italian Convention to the extreme limit." In other words, the Pope is advised to make the best possible terms with the King of Italy on the withdrawal of French protection at the close of this year. With the alternative before him of going into exile or remaining at Rome, Pius IX. has, it seems, chosen the latter, as the least injurious to the interests of the Holy See. It is still in his power to negotiate advantageous terms with Italy; and there is only too much reason to fear that Victor Emmanuel is ready to make large and injurious concessions as the price

of a pacific arrangement. But to go forth with crook and wallet from the Eternal City is a prospect which, however heroic when viewed from a distance, becomes too great a trial of faith and fortitude when contemplated as a stern reality. Abandoned by Austria, and hoping nothing from France, the Pope is apparently prepared to purchase security by abandoning his *non possumus*.

What the good understanding between France and Austria may portend in relation to Venetia is not yet apparent. Perhaps the Kaiser, under the powerful advice of his new ally, may finally consent to transfer this troublesome province to the Kingdom of Italy for adequate compensation, as soon as he has come to terms with Hungary. But it is certain that while cordial relations subsist between the two Imperial Courts, the Italians cannot hope to wrest Venetia from its present possessor by force of arms, and have therefore less excuse than ever for maintaining enormous armaments, which only impoverish the country. It is impossible to regret a conjuncture of events which is forcing Italy to abandon a warlike policy, and seek national development by cultivating the arts of peace. One Ministry has fallen beneath the exigencies which an embarrassed financial position has created. Italy seems to have reached the limit of taxation; and it is a happy circumstance that the course of events is demonstrating the folly, as well as the impossibility, of keeping up a military force, which the resources of the country are unable to sustain. When Italian patriotism discovers that the hope of securing Venetia depends more upon friendly negotiation than angry menace, it will cease to make useless sacrifices, and demand a reduction of its costly establishments.

The "sincere friendship" between France and Austria, even if the term expresses far too strongly the reality, promises to increase the guarantees of European peace. If Napoleon III. were bent on schemes of aggrandisement he would not seek fellowship with the Kaiser. However resolutely he refuses to relax his rigid system of administration at home, abroad he is acting the part of an enlightened and sagacious ruler, checking in turn the dangerous tendencies of his neighbours by playing them off against each other—obliging Austria to leave Italy unmolested, restraining the dangerous aspirations of Italy by ostentatiously courting her hereditary foe, and putting the curb on Prussian ambition by transferring his favours to a rival Power. On a grander scale, and with higher authority, the French Emperor is assuming the functions of the late King Leopold, and is realising his own favourite rôle as the Napoleon of Peace. Treaties of commerce are the agency by which he strengthens France without wronging her neighbours; and it is hard to believe that a monarch who is creating new ties to bind the nations of Europe together by their material interests, and thus raising up new obstacles to international strife, can be revolting designs inimical to the rights of his neighbours, and calculated sooner or later to wrap Europe in flames.

"ALL CHANGE HERE!"

"All change here!" How that sharp cry of the guard rouses you as the grating train and screeching engine come to a stop at the platform of some terminus. If you have been dozing under the delusion that yours was a through carriage, how you start at that official call, and begin huddling together your comfortably disposed railway rug, and wildly lugging out carpet-bags and parcels from beneath the seat where you had hoped they would have remained till your journey's end. You tumble out with your unwieldy packages upon the crowded noisy platform to be jostled on every side by hurrying passengers, or perhaps knocked down by porters dragging loads of luggage, while you are confusedly making vain inquiries of those who might as well be deaf and dumb for any answer you get, as to when and where your train will leave. Everybody is distracted with the same confusion and uncertainty, and porters and guards can attend to none while all are shouting together and drowning one another's voices. At last the crowd melts away; the passengers and their luggage are "changed" into either right or wrong carriages; signal whistles are blown by the steaming, impatient iron horses, and the many who have journeyed a little while before together are whirled away towards all the cardinal points.

And in the lives of men there are stages where the cry seems to be heard, "All change here!" From the carelessness and simple enjoyments of childhood we pass to the emulous struggles, the bright hopes, the consciousness of new powers in our nature being developed, which belong to youth. And that is succeeded by a sense of responsibility, and of the burden of work in manhood, when the hands that held us up in earlier years have fallen in death, and we stand

alone to give the "full proof" of life. Old age comes after, with its dreams of the past and its passive waiting for the revelation of the unseen, or alas! as often, querulous and petulant refusals to think of other than the world whose earthly fairness their eyes are growing too filmy to see longer. Such reflections suggest themselves especially when the seasons recur which mark the succession of the years. And death, the final change, will pass upon all, beyond whose material signs we cannot see save by faith. These changes of growth are common to all, and have substantially the same characteristics, however morally vivified and degradingly circumstanced men may be. If "all the world's a stage" the human players, as Shakespeare has shown, have many a rôle to sustain before they "shuffle off this mortal coil."

In other ways than through the simple progress of time are we brought to stations where warning voices wake us with the cry, "All change here!" The external circumstances of life conduct us to those points. Such is the period when personal exertion in the pursuits of business or professional engagements is demanded in the ordinary course of training, or by the unexpected pressure of adversity, or is undertaken from the predilections of taste. Whatever the inducing cause, then or never will the enterprise, the perseverance, the capability of men be tested. Commercial competition, professional rivalry, sift solid worth from hollow pretentiousness. The struggle for worldly success brings out all that is latent in men, and enables us to assign to them their true value. Closely connected with this, as generally coincident in time, are the occasions when we find temptations to sin most urgent and undisguised while our own action is set most free from restraint. According to our conquering or yielding to these temptations shall we be nobler or baser, stronger or weaker, for life. The contact with evil on the part of man must work out a change in him to a higher or lower condition. Resistance will brace up the thaws of his moral power; indulgence will unstring every nerve that might have vibrated with the thrill of heavenly life, and leave him spiritually emasculated. The discipline of sorrow, too, has a great influence in effecting changes within us. Poverty, illness, are the alternatives which the Divine Physician of souls often employs to change the character of our lives—to prove whether there is energy within us to cast off the old slough and to renew our nature. Afflictions, in whatever form they come, must leave permanent results. They will either render us more callous and impenitent towards God, murmuring against Providence, abject and mean with men, insensible and brutish in our indifference to all but present pain, or else they will minister the graces of patience, humility, penitence, stimulate earnestness and fortitude, and give us a larger view of the ultimate purposes of God in the effecting of which sorrow is a perfecting agent.

What seem to us but sad funeral tapers
May be heaven's distant lampa.

Equally followed by a marked effect is the realisation of the satisfactions of life. Success in any pursuit, the obtaining of wealth, the enjoyment of honourable distinction, may beget arrogance, self-reliance, an overbearing spirit, or it may develop generous feelings, healthy sympathies, a deep sense of responsibility, dignified humility. Prosperity will as all other earthly influences ennoble or degrade the soul according to the sympathies of the latter.

In mental and spiritual influences we find forces working changes upon human life as well as in material circumstances. All the educational agencies which mould us may be here classed, whether having a general or specific character. Relatives, friends, tutors, have in their influence a vastly determining power upon the subsequent complexion of our lives from the time when they first affect us. It is the same with schools, colleges, and the surroundings of after life. Among the more special order of instruments the reading of particular books, as in Luther's case, has been the occasion of turning the entire current of life. So, too, the hearing of the music of an eminent composer, the seeing the painting of a great master, the listening to the oratory, secular or sacred, of earnest faith, the emotions awoke by natural scenery or foreign travel, have all made crises in the histories of men, causing fountains to gush forth from the depths of the spirit into living springs that shall never fail. And how great is that wondrous change of affection and desire when the love of the world is supplanted by the love of God, and the spirit of adoption is received whereby we cry "Our Father who art in heaven."

Turning away from individual life to communities, we observe again that in the history of nations there occur times when, as it were, there rings forth a cry, stirring every mind and heart, "All change here!"

By the slow, almost insensible advances of civilisation and Christian influence Europe has been passing through successive stages of development. Constant change has been marked at least in her history, if every other quarter of the globe has slumbered through the ages in savage rudeness or semi-barbaric civilisation and ancient idolatry. In race, religion, government, and social life there have been taking place "revolutions" in the history of every western country, as well as in that of our own land, for the last two thousand years. But to the more special periods of national convulsions the suggestions of our subject point. The taking of Constantinople, followed by the revival of learning and the Reformation, was eminently such. Again, the French Revolution, with its red-handed savage protest against the Divine right of kings, affording a warning against the liberty that is license, and the democracy that is the cruelest tyranny, while giving a mighty impetus to the true cause of the people's rule, was an event that affected every mind, both in Europe and beyond the Atlantic, originating new ideas and modifying old ones.

Change implies the evolution of the old into the new. It is not creation, but development. External influences, whether material or not, hence only stimulate the inner life of man, or furnish food for its absorption. They do not originate an essentially new vital power. Thus change is the condition of growth. The man has attained to his "perfect stature," bodily, mental, spiritual, through change. So with the nation, the zenith of whose power has been gained by a constant advance from the past. The expulsion of dead forms, the assimilation of new elements of life, have brought the most highly civilised portion of the human race to their present eminence.

Let the great world spin for ever down the ringing grooves of change,
Thro' the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay.

There is a clinging to the past in the hearts of many which renders changes sad and unwelcome. By an affectionate, quiet, meditative spirit the breaking up of old conditions of life, the removal of those with whom years of loving intercourse have been spent, is always shrunk from. On the contrary, there are those who with feverish unrest are ever desiring a rapid succession of new scenes and interests to give a zest to life. It will be our truest wisdom to make life one—through all its vicissitudes linking the past and the future, by finding in the principles laid in the bygone a basis for the successive erections of the coming years.

Correspondence.

RELIGIOUS LIBERTY IN JAMAICA.

To the Editor of the Nonconformist.

SIR,—For the information of the friends of religious liberty in this country, I beg to forward to you a summary of the Bill brought into the Jamaica House of Assembly, in lieu of the measure for the Regulation of Places of Worship, which not even a Jamaica Legislature ventured to pass.

It will be seen that Bill No. 2 differs from Bill No. 1, in respect rather to those against whom its provisions are aimed, than to the principle on which it is based. That principle is, that there shall be in the colony no places of worship, no persons acting as ministers, and no religious services, other than those which have been sanctioned by law. It excepts the missionary churches, but leaves the native churches at the mercy of the authorities, and exposes to pains and penalties all persons save those whom the Legislature chooses to exempt from the operation of the measure. In a word, it is a counterpart of some of the English measures which our Nonconformist forefathers either successfully resisted, or subsequently wiped from the Statute-book; just such saving clauses and provisos being added as give the Bill the only possible chance of passing into law.

Copies of the Bill will be immediately placed in the hands of various public bodies in this country, to whom it pertains to uphold the principles of religious liberty against all assault; so that, should the necessity arise, there may be preparedness for action to prevent the Bill receiving the sanction of the Crown.

Your obedient servant,

J. CARVELL WILLIAMS.

Serjeants'-inn, Jan. 2, 1866.

ANALYSIS OF "A BILL TO PRESERVE THE PUBLIC WORSHIP OF GOD FROM SCANDALOUS ABUSES, SUPERSTITIOUS PRACTICES, AND SEDITION PURPOSES."

Preamble.—"Whereas numbers of persons of immoral lives, and gross ignorance, have taken upon themselves the title of preachers of God's Word, and without authority from or connection with any recognised body of Christians, assumed to themselves the functions of the ministry, and have, under the guise of religion, misled their followers into acts of insubordination, treason, and rebellion: And whereas the recent outbreaks arose in a locality where their influence was felt, and many of these false teachers and preachers

were found to have been ringleaders in active rebellion, and to have been previously preaching discontent and sedition: And whereas such false teachings and pretended religious services are a great scandal to the Christian religion, and subversive of the moral and spiritual welfare of society, and dangerous to the public peace, and it is necessary to prevent in future the causes which led to the late rebellion, so far as they can be ascertained, and to repress them where they may still exist, but yet so as not to curb or restrain true religious liberty: Be it therefore enacted," &c.

Clauses I. to VI. exempt from the operation of the Act the following:

1. The clergy of the Churches of England and Scotland, Roman Catholic, Jews, Quakers, and Plymouth Brethren, as well as their places of worship;

2. The ministers sent out, or recognised by, the Wesleyan, Baptist, London, United Methodist Free Church, United Presbyterian, Moravian and American Missionary Societies, as well as ministers ordained by any recognised minister in accordance with the usages of such societies. They, however, have to make a declaration as to their ecclesiastical status.

3. Lay preachers, deacons, leaders, Sunday-school teachers, and members of congregations under the charge of exempted ministers, or of a duly registered minister acting under such ministers. The appointment of these deputed ministers is to be in writing, and any one acting after it has been revoked will be subject to the penalties for unauthorised preachers and teachers.

4. Visitors arriving in the island, introduced or recommended to any congregation by an exempted or registered minister—such exemption to last for six months only.

5. Places of worship used by registered ministers; provided that such places of worship are also registered.

6. Persons assembling for family prayer, or domestic worship; provided that not more than persons, besides the family, and servants, are present, and that the meetings are *bond fide* for such purposes and no other.

Clause VII. punishes with a fine of not more than 50/-, and not less than 10/-, or, in default, imprisonment for not more than two years, or less than six months, with or without hard labour, any one using false or revoked certificates or credentials, or making false declarations.

Clause VIII. enacts that it shall not be lawful for any one not excepted or registered under the Act to hold himself out to be, or to assume the functions of, a minister of the Gospel, or to receive money as such. The penalty for an infraction of the law is to be a fine of not less than 10/-, and not more than 50/-, and, in default, not less than six months', nor more than two years' imprisonment, either with or without hard labour. Moneys so obtained to be deemed to have been obtained by false pretences.

Clause IX. enacts that "it shall be lawful for any minister duly recognised by this Act, on the conclusion of Divine worship by him, to desire the congregation peaceably to separate and depart; and any person or persons refusing or neglecting so to depart, within a period of twenty minutes, shall, on complaint thereof before any justice of the peace, be liable to a penalty of [ten] pounds, and not less than [one] pound, or not exceeding [two] years' and not less than [three] months' imprisonment, with or without hard labour."

Clause X. provides that any congregation or meeting not excepted as aforesaid, and meetings for holding wakes over the dead, or other superstitious practices, shall be deemed to be unlawful assemblies, and, on the complaint of a householder, any policeman may disperse such a meeting. Those who refuse to depart may be fined to an extent not exceeding 20/-, with imprisonment, in case of default, for not less than three months, or more than two years, with or without hard labour.

Clause XI. authorises justices and peace officers to demand the authorisation of persons conducting a meeting for worship, and refusals to give it are punishable by severe penalties.

Clauses XII. to XIV. relate to the registration of certificates.

Clause XV. makes offences for which no penalty is provided punishable by two justices.

Clause XVI. enacts that offences under the Act shall be deemed misdemeanours, and be prosecuted within six months, and half the fines shall be paid to the informer.

Clause XVII. provides that the Act shall not come into operation till it has received her Majesty's sanction.

THE JANUARY COLLECTION FOR THE FREED COLOURED PEOPLE OF AMERICA.

To the Editor of the Nonconformist.

SIR,—I received last week the following circular from the Committee of the Congregational Union. I know not whether it is intended that the secretaries should issue any public advertisement. Even if they do, I do not suppose they will be offended by this voluntary effort on my part to promote the success of their application. My apology for this intrusion is, that I proposed the resolution at Bristol. It was in harmony with the feeling, at the moment, of the assembled ministers, deacons, and delegates, and was carried with hearty earnestness. We all know, however, that the excitement of a public meeting often evaporates, or that, even when it is carried away and remembered, difficulties occur which prevent its being practically acted upon. I would take the liberty (and trust that I shall be pardoned the apparent presumption) of urging upon our friends, ministers, and deacons, the importance of an earnest effort to have the proposed collection made on the second Sunday in January, or, at any rate, in the course of the month.

I am, Sir, yours truly,

T. BINNEY.

January 1, 1866.

"TO THE PASTOR AND DEACONS OF THE CONGREGATIONAL CHURCH ASSEMBLING IN WEIGH-HOUSE CHAPEL."

"4, Blomfield-street, Finsbury, E.C., Dec. 12, 1865.

"Dear Brethren,—We are instructed by the committee of the Union to invite your attention to the following resolution, in relation to the temporal relief and religious instruction of the freed coloured people of America, adopted by the Autumnal Assembly in Bristol, in October last, and to entreat you to arrange, if possible, for a congregational collection in aid of this great object on the second Lord's-day in January:—

"That it be a recommendation to the churches of the Con-

gregational denomination generally, to make a collection for this object on the second Sunday in January, and that the amount collected be sent to the chairman of the Union for the present year, the Rev. David Thomas, B.A. (Cotham-park, Bristol), or the secretary, the Rev. George Smith, D.D. (Congregational Library, Bloomsbury-street, Finsbury, E.C.), to be transmitted to the selected organ of the Council of the Congregational churches in America.

"In forwarding this resolution we beg to remind you of the importance and urgency of this case—temporal and spiritual—referring as it does to the condition of millions of persons recently emancipated from slavery, many of whom need food and clothing, religious instruction, and the means of Christian worship.

"Our brethren and churches of the Congregational order in America, hitherto shut out by the institution of slavery from any systematic effort for evangelising the Southern States, are now, in consequence of its abolition and the termination of war, happily able to undertake this work, and especially to direct their attention to the religious improvement and social elevation of the coloured people of the South. Any aid we can afford will be thankfully received by them as a proof of sympathy in their great work, and as an evidence of our Christian interest in the well-being of the United States of America. We are confident that no argument is needed to induce your compliance with this request, and in the earnest hope that you may find it convenient to make the proposed collection in common with our churches in this land, on the day already mentioned,

"We remain, dear brethren, yours faithfully,
"G. SMITH, } Secretaries.
R. ASHTON,"

THE FREED PEOPLE OF COLOUR.

To the Editor of the Nonconformist.

SIR,—Will you kindly insert the following interesting and affecting statement, which I have just received from the secretaries of the American Missionary Association? It will supply in a compact form the information which many of the pastors of Congregational churches in this country now require in relation to the intended collection, on the second Sunday in this month, for the recently emancipated coloured people of the United States. We have sent by post a circular from this office to all the pastors of our churches in England and Wales, asking them to give effect to the Bristol resolution; and you will greatly aid the effort we are now making to interest our congregations in this object by complying with my request.

I remain, yours faithfully,

G. SMITH,
Corresponding Secretary.
Congregational Library, Jan. 2, 1866.

"New York, Dec. 12, 1865.

"The Congregational Union of England and Wales, at the morning session of Oct. 25, during its autumnal meeting for 1865, at Bristol, having, on the motion of the Rev. Thomas Binney, which was seconded by the Rev. Dr. Raleigh, and supported by the Rev. Drs. Geo. Smith and R. Vaughan, passed unanimously a vote recommending to all Congregational churches to make a collection, on the second Sabbath in January, 1866, in aid of the suffering freedmen of the United States, we beg to call attention to the following facts in connection with the subject.

"In consequence of the lateness of the season when the war in the United States ended, there was not time for the planting of adequate crops for the year, and had there been time, the ravages of war left an insufficiency of Southern capital to carry on the work on Southern estates, and Northern enterprise was chilled by the uncertainties of reconstruction. Many of the planters had left the country, and large numbers of those remaining, who were not impoverished, were too uncertain about the terms of amnesty to turn their attention to agriculture; while in many cases where the plantations were worked, the negroes were discouraged and impoverished by the inadequate wages given by the master, and by the rapacity of the speculators who took advantage of their ignorance and helplessness. Besides all which there are, amongst the four millions of freedmen, about 800,000 children under twelve years of age, nearly 200,000 of whom are orphans. Then there are the decrepit, whom slavery had worn out, the aged and the sick, amounting to 300,000 or 400,000 more. It is estimated that, without the most abounding help of Government, and of the charitable, 70,000 of these people will die of starvation this winter. The United States Government is lending its aid to the negroes in the trying difficulties of their transition state by giving rations, affording shelter, and dispersing medical stores. But it is already abundantly manifest that Government aid cannot reach the intricacies and vastness of this great distress. Northern philanthropists are not deaf to the cry that comes up from the South. The American Missionary Association, and other societies for the relief of the freedmen, will endeavour to raise and expend among them this year more than a million pounds sterling. But even this vast sum will fail to meet all the demands which their physical, educational, and spiritual necessities will create.

"The American Missionary Association, the organ chosen by the Congregational Council which assembled in June last, at Boston, U.S., to disburse the 50,000, which it voted to raise among the Congregational churches of this country in aid of the Freedmen, has called upon it for more than twice the amount thus voted. It has some forty stations where clothing and other necessities of life are given to the really indigent and helpless, and it has maintained during the year 320 teachers and superintendents of a very superior class for the work.

"The association was also chosen by the Congregational Union of England and Wales to convey the collections, to be made by its churches on the second Sabbath in January, 1866, to the freedmen, it being the only recognised organ of the Congregational Council at Boston for this purpose. The choice thus made of this association affords us all the more satisfaction because of its being the oldest Evangelical Anti-Slavery Society in America, and also because it was not only the first to turn its attention to the freedmen of America, but it has expended in its efforts for the educational, moral, and religious elevation of the freedmen of Jamaica, in past years, more than 20,000.

"While it is the organ of the 3,000 Congregational churches of America, it very widely commands the confidence and support of other Evangelical Christians, and it acts upon the rule that bread for the starving,

clothing for the naked, and the spelling-book for the ignorant are not the less acceptable because sent by the hands of Christ's servants; and therefore none but those of professed Christian character are chosen as teachers and superintendents. This rule has not only worked advantageously for the freedmen's spiritual welfare, but its economical advantages have been very manifest. Those who have gone as teachers and superintendents to the freedmen, seeking not theirs but them, have been willing to go at small salaries, and supported by a sense of Christian duty, have been willing to bear with patience and meet with fortitude the difficulties and hardships of their work.

"In the bonds of the Gospel, and in behalf of the poor.

Yours truly,

"GEORGE WHIPPLE, } Secretaries of American
M. E. STRIEBY, } Missionary Association."

THE CROWNING GLORY OF 1865.

To the Editor of the Nonconformist.

DEAR SIR,—Many thanks for your excellent article on the above subject. As every drop helps to compose a mighty river, so every wish uttered will help to induce the people of England to carry out your suggestion for the free churches of England by common consent to set apart some Sunday early in 1866 for special services in connection with the emancipation of four millions of slaves in America. Let the friends of freedom in London take the subject in hand and fix the day, and, if I mistake not, the whole country will enthusiastically respond.

I think an evening in the week would be preferable for such services.

Yours every truly,

E. JACOB.

Ebley, Dec. 30, 1865.

THE REV. R. ROBINSON.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly give me a little space to inform my friends and correspondents, that I have removed from Barkham-terrace, Lambeth, to No. 4, Manor-road, Lewisham High-road, S.E.?

Yours, obliged,

ROBERT ROBINSON,
Home Secretary, London Missionary Society.

THE CATTLE PLAGUE.

To the Editor of the Nonconformist.

DEAR SIR,—Accept my sincere thanks for the insertion of my letter to the Cattle Plague Commissioners in last week's *Nonconformist*.

Should any of your readers, whose herds may unhappily be suffering from the disease, be desirous of adopting the treatment suggested in my communication, I shall feel pleasure in giving any further information I am able to afford. For the partial guidance of such, I will briefly state that the following doses of the remedies indicated may be respectively administered:—Bitartrate of potash, 4 oz.; tartrate of potash, 2 oz.; tartarised iron, 1½ or 2 drachms; charcoal (finely pulverised) 4 tea-spoonfuls.

Many of your readers will have seen an article, copied from the last issue of the *Lancet*, confirmatory of the previous impression that the cattle-plague is small-pox.

I remain, dear Sir, yours very faithfully,

CHARLES ROSE.

Dorking, Jan. 1, 1866.

EXPENSIVE MEANS.

To the Editor of the Nonconformist.

SIR,—It appears, from a review of "Jerusalem as it is" in the December 27 number of the *Nonconformist*, that the English mission in Jerusalem, since its establishment in 1840, has received as converts one hundred and fifty Jews, i.e., six converts a year, and as the annual expense is 5,000/- a-year, each convert costs 833/- Does not this enormous cost demonstrate that such is not a mode of conversion approved of by God?

In fact, the expensiveness of any such mode of procedure is to be explained only on the ground that the idea of the restoration of the Jews to the city of Jerusalem is, in fact, a denial of Christianity. Christ taught that all local worship is contrary to Christianity. He told the inquirer that no special mountain was required in order that God's worship should be carried out. The only temple God recognises is the pure and contrite human heart, and Paul taught that in Christ there is neither Jew nor Greek. Christianity abolishes individualism. The supposed restoration of the Jews is founded upon the absurdity of a part being greater than a whole, of the universality of Christianity being dwarfed into the localism of Judaism.

How men of sense can thus dwarf the universal character of Christianity—because, if the Jews are to be restored, they are to be restored changed into Christians, the greater, and yet to be known as Jews, the less.

Yours truly,

JOHN EPPS.
89, Great Russell-street, January 1, 1866.

WEST INDIA BISHOPS.

To the Editor of the Nonconformist.

SIR,—I observe that the Liberation Society have taken up the case of the appropriation of the general taxes of Jamaica for the support of an Anglican clergy, and have agreed to memorialise the Government on the subject. This is so far good, but there is work for them nearer home.

There are paid from the Consolidated Fund the salaries of four West India bishops, as well as a portion of the stipends of the assistant curates in the diocese of Barbadoes, 50/- each—which is drawn quarterly on the Paymaster-General.

There are at present five bishops (two non-resident) for the British West Indies, viz., the Bishop of Jamaica, Kingston, Barbadoes, Antigua, and British Guiana. Bishop Coleridge did the duty of the last three, and was not overtaken in days when there was no steam communication between the islands. Considering the limited population of the West Indies, and that the vast majority of the people are Dissenters, the number of bishops is out of all proportion to the clergy. Some of the colonies are almost exclusively Roman Catholic, such as St. Lucia, Dominica, and Trinidad; in others again the Wesleyans and Moravians are in the ascendant. Barbadoes alone is the

stronghold of the Church of England, and even in that island there is a strong body of Dissenters, including Moravians, Wesleyans, and Roman Catholics.

The pay of the Anglican clergy from the taxes of the colonies is an annual source of irritation in three-fourths of the islands, and the heartburnings are continued by the incessant applications for grants from the Treasury for repairs of church buildings, rectory, &c. &c., and which are usually squandered in gross jobs. Most of the clergy are connected with the public officers, and of late years some of the rectors are nominated members of Council and nominated to the Commission of the Peace. Both these are modern innovations to which the Secretary of State's attention ought to be at once directed, so as to cause their removal, as their secular position occasions the utter ruin of social concord and is greatly detrimental to the peace and prosperity of each settlement.

A COLONIST.

Jan. 1, 1866.

A WORD FOR THE BALLOT.

To the Editor of the Nonconformist.

SIR,—Present circumstances revive the interest attaching to the question of the Ballot, because Electoral Reform seems likely to be taken up in earnest by the Ministry, and the questions. Shall we extend the franchise? and if so, how? and how far? are intimately blended in sentiment and logically connected in argument with the questions. Ought we to protect at the same time that we extend the franchise? and what will be the effect of such an extension to a class many of whom are more dependent than the present electoral body, if it be unaccompanied by that security for the honesty and independence of its exercise which accompanies the possession of the vote in Australia, in America, in Belgium, in Italy, and even in France?

Moreover the change in the personnel of the Ministry places the Ballot in a far more favourable position than that in which it stood during Lord Palmerston's life. Although Earl Russell is opposed to the Ballot, his opposition is not of the same blind and unreasoning character as his predecessor's. In one of Lord Russell's latest, if not his last, public utterance on the question, he said it "must be settled by the growth and maturity of public opinion," and if that opinion be unmistakably expressed, Lord Russell will obey its behest. Again, the new leader of the House of Commons is less committed against the Ballot than any other of the Liberal chiefs. Mr. Gladstone is a man of too great earnestness to treat with a sneer or answer with platitudes or a sorry jest, a proposition supported by cogent arguments, the authority of great men, and the test of experience.

Further, if it be true that one firm alone has charge of sixty-six petitions seeking to set aside elections on the ground of electioneering malpractices, it is clear there is a collapse of our "Corrupt Practices Revention" laws, and men desirous of *really* reforming our electoral system cannot leave untouched its worst and most dangerous defects, its corruption, its distortion of public opinion (about which in South Lancashire Mr. Gladstone can hear on inquiry), and the prodigal and altogether unnecessary expenditure connected with elections. Such men will be perforce driven to make experiment (at least) of the Ballot. Unless public opinion is greatly deceived in Mr. Gladstone, this state of things is not likely to be without its due effect on his mind.

The argument for the Ballot is materially strengthened by the constitutional precedent to which Mr. Berkeley called attention in his latest and very admirable Ballot speech, but which, owing to the concentration of public attention on the then coming election, did not receive the consideration it deserves. This is the case of the Yorkshire election of 1628, and the resolution thereon of the House of Commons of the time.

At the general election of 1628,* Yorkshire was hotly contested between the Royalist and popular parties, Sir Henry Bellasis and Sir Thomas Wentworth being the candidates of the latter party.

At the polling at York, certain electors presented themselves to vote. In reply to the questions then usually put, they answered: 1st, that they had 40/- freehold; 2nd, that they were resident within the county on the day of the date of the writ of election; 3rd, that they were not before polled. Being asked their name, they refused to give them, and claimed to have their votes for Bellasis and Wentworth recorded anonymously, i.e., without their names being recorded as well as their votes. The sheriff admitted this claim, and recorded their votes without their names. Bellasis and Wentworth were elected, and a petition against their return was presented, complaining that these votes had been unduly recorded.

In the spring of 1628 the Parliament met, which Lord Macaulay calls "the greatest of all that England has seen in her history." A committee of privileges was chosen to inquire and report on all petitions, complaints, and other matters touching elections. This committee numbered amongst its members Sir Edward Coke—the Lord Coke of the lawyers—Sir John Eliot, John Pym, John Selden, and others of the fathers of English liberty and of the greatest authorities on English law and the constitution; to it was referred the Yorkshire Petition, and on the 17th of April the committee reported thereon to the House. The report stated the facts, and that the question was—"Whether those men that refused to declare their names were not disabled to be electors?" That the opinion of the committee was that it was not necessary to insert the names of the freeholders in the indenture [of return], and held it inconvenient to have them set down their names [in the poll-book] because notice might be taken of it to their prejudice; and that in the opinion of the committee Bellasis and Wentworth were duly elected." The House forthwith proceeded to consider the report, and resolved—"That if an elector or freeholder being by the sheriff upon the poll demanded his name, shall refuse it, he is not disabled to be an elector; and, further, that Bellasis and Wentworth were well and duly elected knights of the shire."

The journals of those days record the names of members present, and it is interesting to note that in addition to the members of the committee above named, John Hampden also was present at the passing of the resolution, which appears to have been carried unanimously.

* The authority for these statements is "Forster's Life of Sir John Eliot," vol. 2, pp. 272–5, verified by an examination of the Commons Journals by the writer.

Here, then, we have a Parliamentary declaration of the elector's right to vote 'anonymously, i.e., secretly or by ballot, for ballot is only a short term to describe the process of voting secretly or anonymously; in fact, the manner of voting established by law in our Australian colonies cannot be better defined than as anonymous voting; nor does the word *ballot* occur in any of the colonial acts of Parliament establishing the system of voting.

It is noteworthy that the men of 1628 found their resolution in favour of anonymous voting on the ground that the recording of the elector's name as well as his vote might be abused to his prejudice. This is precisely the ground on which Bentham, James Mill, Grote, and Berkeley rest their argument for the Ballot. The fathers of English liberty agreed with modern Reformers, both in their estimate of the danger and liability to abuse of the way of taking votes now in use, which Mr. Cobden once tersely described as "a record kept against every man how he votes," and in the remedy for the evil, viz., enabling the elector to keep his name to himself. In short, the Commons' resolution of 1628 is the people's title-deed to the protection of the Ballot, to be pleaded by and for them until they obtain the shield for their votes which their fathers possessed.

The stock arguments against the Ballot have the ground cut from under them by this great historical precedent. Who will venture to call the Ballot "un-English," or "unmanly," or in Lord Derby's words, "the favourite skulking-hole of political cowards," now we know that Eliot and Hampden were in favour of enabling the elector to give his vote without his name? Are our modern anti-Ballot men more "English" than Eliot, who died a prisoner and a martyr for popular rights? or more "manly" than Hampden, who in the same cause shed his blood on Chalgrove-field? Will Lord Derby, with the Commons Roll of 1628 before him, dare to say that their resolution was a skulking-hole contrived by one set of political cowards for another? The favourite phrase of the foes of the Ballot has received a blow from another quarter. In Mr. Dickens' "Mutual Friend," one of the characters is Mr. Podsnap, a dull, heavy, pompous man, who thinks every idea strange to his own narrow groove of thought sufficiently refuted by calling it "un-English," accompanying the word with a sweep of his arm, as if he would brush the offending notion into space, like the Peasanoff of the same author. This character is the representative of a class to be a member of which can be no object of anybody's ambition. Henceforward "un-English" and "Podsnap" will be inseparably associated in the public mind; and nobody can imagine that Mr. Gladstone, for instance, will wish to make himself ridiculous in the first session of his leadership of the House of Commons by appearing in the character of a "Political Podsnap."

Another stock argument of the opponents of protected voting is that it is "unconstitutional," because the proceedings of the elector, like those of our Courts of Law and our Houses of Parliament, ought to be "open to the light of day, and subject to the control of public opinion." Conceding this to be the rule, there are many exceptions in cases where publicity is undesirable. Secrecy is imposed on "grand juries," on the members of courts-martial, even when exercising power of life and death, on members of the Privy Council, and although practically the proceedings of Parliament are public, strangers are present by permission, not as a right. The shield of secrecy was used by the Commons in early days as a protection to their freedom of speech, and is one of the means by which they gained their present power and pre-eminence; and it is a reserved power in their hands to which if needs be, they could resort again. Even now, as is well known, if any member takes notice that strangers are present, the galleries must instantly be cleared. But could this argument from analogy be better supported, the friends of the Ballot could unanswerably reply to their opponents, "Who are you that set yourselves up to be better expounders of the Constitution than Sir Edward Coke or John Selden?—sounder judges of popular rights and benefits than Eliot, Hampden, or Pym? Are the Whigs of 1832 or 1865 more to be trusted as leaders of the people than the men of 1628?" If they thought that to give the elector the means and opportunity of voting, so that notice could not be taken of his vote to his prejudice, was the way to enable him to vote as the law bids him "freely and indifferently," the opposers of secret voting on grounds of constitutional theory must find some better argument than they have yet discovered.

Lord Russell would probably say (as he has said) that so long as one man only out of every eight of the adult male population has a vote, it is not fair that the voter should vote in secret; or, more shortly, that the voter is a trustee for the non-voter. For to this the argument must be reduced; for what is the need or the use of public voting, unless the non-voter is to control, and, if necessary, correct the elector; thus giving an indirect share of political power to the man who is excluded from a share of direct power, because he is presumed to be unfit to use it, and this, by enabling him to influence the man who has the vote to give it contrary, it may be, to his own judgment. The men of 1628 were too wise to fall into what is both logically and practically the climax of absurdity. They have left on record their definition of the franchise in these words—"That the elective right is not a franchise in the nature of a possession or privilege, but of a service for the public good" (Commons' Journals, May 1, 1628)—hence they thought the elector should be aided in the discharge of his public duty by sheltering him equally from those who would bargain with him for his vote, which, were it a mere personal "possession," he would have a right to sell, and from those who, from whatever motive, would "take notice of his vote to his prejudice," which they would have a right to do were the franchise a trust for some particular class, and not "a service for the public good," in the discharge of which the elector owes to the State "his unbiased opinion, his mature judgment, his enlightened conscience, which he ought not to sacrifice to any set of men living"; while on his part the elector has a right to ask the State to shield him from all needless hindrance in the due discharge of his duty.

It is too much to hope that Lord Russell in preparing his Reform Bill of 1865 will resort to his original plan of 1831, and propose the Ballot as part of the measure; but probably now as then, the spirit is predominant in high places, which induced Earl Grey's Cabinet at his instance to omit the Ballot; about which the late Earl

Durham used to say, "I wished to enfranchise the people and to protect the voter, but they (the Whig aristocracy) did not wish it, and they would not let me, and they never forgave me for wishing it."

Earl Russell is a thoughtful man, and he has seen in the Chandos Clause and many other instances of the working of the Act of 1832, how an extended but unprotected franchise can be distorted and perverted, and he should reflect before repeating the experiment. The noble earl would gain a fame still more illustrious if his name were handed down not only as the extender, but the protector of the franchise; and he would immeasurably enhance the value of the gift he is about to confer on a portion of the unrepresented class, if, while presenting them with the vote, he could address them in the words of Demosthenes, "Your vote is secret; you have nothing to fear, for secrecy is secured to you by the wisest regulation your lawgivers ever laid down."

Yours faithfully,

PENWITH.

December 30, 1865.

Foreign and Colonial.

FRANCE.

The usual New Year's reception of the Diplomatic Body by the Emperor took place at the Tuilleries on Monday. The ceremony was rather longer than usual, as the Emperor addressed a few words to each Ambassador. In receiving the members of the Corps Législatif and the President, Count Walewski, His Majesty stated that he received their compliments with pleasure, as a testimony of the concord which should exist between the great bodies of the State, and which constitutes the happiness of the country.

On Sunday, the Austrian Ambassador, Prince Metternich, on behalf of his Sovereign, presented to the Emperor, for the Prince Imperial, the Order of St. Stephen of Hungary. At the ceremony of the presentation Prince Metternich said his Austrian Majesty was desirous that the heir to the French Throne should early learn the sincere interest which he felt, and would never cease to feel, for his Imperial Highness. The Emperor, in thanking Prince Metternich for this act of the Emperor of Austria, replied that he was deeply touched, and added that the Prince Imperial would always preserve that high mark of solicitude on the part of a Sovereign to whom his father had vowed sincere friendship.

The French Minister of the Interior has explained, in a *communiqué* addressed to the *Opinion Nationale*, the reason why his Government propose to bring to a close the extradition treaty with England. The reason, then, is because the English magistrates are not content with the mere production of a warrant, but insist upon having some evidence of guilt before they will order the surrender of an accused person. The French Government argues that the guilt or innocence of the person is a matter wholly for the tribunal which is to try him, and with which English courts have nothing to do.

AUSTRIA.

The Address voted to the Emperor by the Bohemian Diet has been presented to his Majesty, who on receiving it spoke of his coronation as King of Bohemia as an approaching event.

The Austrian Budget shows a deficit of 40,139,146fl., which is less by one-half than that of the past year. Several reductions have been made in the different branches of the administration.

Letters from Venice announce the receipt of a decree of the Austrian Government ordering the mediatisation of Venice, and depriving her of her municipal territory. The decree further entrusts the municipality of Venice with political powers, and requests it to propose the draught of a new Constitution for Venetia.

Respecting the Hungarian difficulty, the Vienna correspondent of the *Times* writes:

It is currently related that when M. Deak last saw the Emperor, his Majesty told him that he was willing to let the Hungarians have four Ministries—Public Worship, Justice, Police, and the Home Department. The reply of Deak is not known, but doubtless he told his Sovereign that Hungary will not be satisfied with such concessions. The Hungarians may, perhaps, be content to have a "Hofkammer President" (chief of an Aulic Chamber), instead of a regular Minister of Finance, but they will not fail to insist on having their own Minister of Public Works.

ITALY.

The new Government has been at length constituted. Signor Scialoja, member of the Senate, has accepted the post of Minister of Finance. General della Marmora retains the Presidency of the Ministry and the portfolio of Foreign Affairs; Signor Chiaves that of the Interior, Signor Jacini of Public Works, and Signor Defalco of Public Worship and Justice. It is generally believed that General Cadorna will be Minister of War, and General Angioletti will retain the portfolio of Marine.

SPAIN.

On the 27th of December, Queen Isabella opened the Cortes in person. In the Speech from the throne her Majesty said:

My desire for peace has not been able to prevent the commencement of hostilities between this country and Chili, which had obstinately refused to make amends for wrongs done to the Spanish nation during the Peruvian difficulty. The Government will give an account to the Cortes of the progress of the war and of any negotiations that may take place in connexion therewith. Desirous of respecting the independence of the States of South America, founded on the ancient colonies of Spain, I have signed a treaty recognising the independence of

San Salvador. My relations with the other foreign Powers continue favourable. Various reasons, originating in a desire permanently to promote the interests of the nation, have induced me to recognise the Italian Kingdom, but that recognition cannot weaken those feelings of respect and devotion to the Holy Father common to all the faithful, nor lessen my firm intention to watch over the rights of the Holy See.

Her Majesty, in referring to the financial difficulties, spoke of the necessity of increasing certain taxes and reducing the expenditure, in order to balance the expenditure with the revenue. A bill would be introduced with the object of extinguishing or liquidating the old, and of reducing the floating debt. Other measures relating to the national domains would be presented for the consideration of the Chamber at the same time as the general Budget. Bills would also be laid before them, tending to promote municipal liberty and to harmonise the interests of local administrations with the interests of the Government. Another bill, for the prevention of the slave trade in the Antilles, would also be presented. Her Majesty complimented the army and navy, and concluded as follows:—

"I am convinced that labour and production cannot be developed where order and liberty do not exist. My Government, without being uneasy about the attitude of political parties, will pursue a tolerant but firm policy—will repress disturbances without cruelty—and will respect the law. I hope it will overcome all difficulties, relying upon public opinion as represented by the Chambers."

AMERICA.

Advices from New York come down to Dec. 20. President Johnson has sent a Message to the Senate, accompanied by reports from General Grant and Carl Schurz, upon the condition of the Southern States. Mr. Johnson declares that the rebellion is suppressed, and that the people are yielding obedience to the laws of the Federal Government with more willingness and greater promptitude than, under the circumstances, could reasonably have been anticipated. Mr. Johnson continues:—

The prospect of affairs is more promising than could well have been expected. Sectional animosity is surely and rapidly merging into a better spirit. National representation connected with a proper system of taxation will result in the harmonious restoration of the relations of the States to the Union.

General Grant reports that he is satisfied that thinking men in the South accept the present situation in good faith, and regard slavery and secession as for ever settled by the arbitration of arms. He recommends the presence of small garrisons, mostly of white troops, in the interior of the South, where there are many freedmen. No force is necessary elsewhere, except on the sea-coast and in the forts. The South desires to return to self-government within the Union as soon as possible, but while reconstructing requires Government protection. The freedman's mind is not yet disabused of the idea that he has the right to live without care or provision for the future, the effect of which is idleness and accumulation in camps and cities. Freedmen require for a few years not only laws for their protection, but the fostering care of those on whom they can rely for counsel. He therefore recommends the continuance of the Freedmen's Bureau in a modified form,—that is to say, by partially incorporating it with the Military Department.

Senator Sumner denounced President Johnson's Message as resembling the "whitewashing" message of Franklin Pierce with regard to the Kansas atrocities, for which he was rebuked by several Senators. He also read extracts from letters and papers showing the Southerners to be strongly disloyal, and constantly perpetrating outrages against freedmen.

The House of Representatives has passed an amendment prohibiting the payment of the rebel debt, and has also adopted a resolution endorsing the Secretary of the Treasury's views regarding the contraction of the currency.

The Judiciary Committee had resolved to report upon Mr. Farnsworth's resolution providing for the constitutional amendment and repudiating the rebel debt.

Mr. Thaddeus Stevens had made a speech in the House on Reconstruction, in which he advocated territorial government for the Southern States until the Constitution could be so amended as to secure perpetual ascendancy to the Union party, and recommended that the basis of Congressional membership be changed to the actual votes. He further desired that an export duty of 10c. per lb. should be imposed upon cotton, and that the rebel debt should be repudiated before the South is readmitted.

The House of Representatives at Washington have adopted the resolution concerning the admission of the Southern members as amended by the Senate. The House subsequently passed a resolution embodying that portion of the resolution which the Senate had rescinded, whereby it was provided that the papers and credentials of the Southern members shall be referred to a committee without debate, and that no member shall be admitted until Congress declares his State entitled to representation. The House has unanimously adopted a resolution declaring that treason is a crime, and ought to be punished.

A resolution had been introduced in the House, and referred to the Committee on Foreign Affairs, declaring that the United States ought never to recognise any Government imposed upon any nation on the American continent by European arms. The House has adopted a resolution asking the President for information concerning the steps taken by Maximilian or any European Power to obtain from the

Federal Government the recognition of the Mexican Empire; and also asking what correspondence or what action of the Federal Government has taken place.

In response to a request of the House information concerning Maximilian's decree establishing peonage, Mr. Seward had furnished the opinion of Attorney-General Speed and the accompanying correspondence, which are now in the hands of the Committee on Foreign Affairs. Mr. Speed's opinion, which declared that the result of the decree was to re-establish slavery, was forwarded with other relevant matter to the American Minister in Paris, who called the attention of M. Drouyn de Lhuys to the subject. The French Government had not yet replied.

A New York evening paper publishes a rumour that M. Montholon, previous to Mr. Johnson issuing his Message, had assured Mr. Seward that the French troops would withdraw from Mexico in a short time. Mr. Johnson's Message was in consequence modified on the Mexican question. This rumour is partially credited in well-informed French circles.

The news from the South is still chequered. The Provisional Governors of Alabama and Georgia have been removed, and the Governors elect have assumed office. The Governor of Georgia, in his inaugural address to the Legislature, declared that there is no conflict between the Federal Constitution and the Georgia State Constitution. He says that the laws of the former are supreme, and argues that ample protection should be given to the negroes in order to encourage them to work.

The resolution of the Alabama Legislature ratifying the anti-slavery amendment, declares that it does not confer on the Federal Congress the power to legislate on the political status of freedmen. In consequence of the refusal of the Tennessee Legislature to admit negro testimony in the courts, the Freedmen Agent has given orders for all cases concerning negroes to be heard specially before the Freedmen's Court. The Mississippi Legislature has passed over the Governor's veto of the bill suspending all the State laws for the collection of debts until the 1st of January, 1863, in consequence of the impoverished condition of the State.

M. Montholon, the French Ambassador, is sojourning in New York. It is announced that the resolutions on Mexican affairs introduced in Congress are so offensive to him that he will not return to Washington until after receiving instructions from the Emperor Napoleon.

The Fenian President Roberts has countermanded O'Mahony's order convoking the Fenian Congress for January, and has issued an inaugural address, calling upon the Fenians to act promptly. England must meet privateers on every ocean, and must be struck wherever she is most vulnerable, and where the Irish at home can be best assisted. The Fenians are said to have over 2,000,000 dols. in voluntary cash subscriptions on hand.

MEXICO.

Advices from Vera Cruz to the 6th inst. state that 600 French troops arrived there on the 2nd, and were immediately despatched to the field. Maximilian has extended for fifteen days, from November 29, the time in which Republicans laying down their arms will be amnestied, and has also ordered a draught for the army throughout Mexico. The Empress reached Merida, in Yucatan, on the 23rd ult., and was enthusiastically received.

The friends of Ortega have issued a manifesto denying Juarez the constitutional right to re-elect himself President, and declaring Ortega to be the rightful President.

Juarez has written a letter to the Mexican Consul at San Francisco, stating that his family and personal interests incline him to retire into private life, and that he will joyfully resign the Presidency as soon as a new election can be held.

FOREIGN MISCELLANY.

The United States Government have arrested Captain Semm's.

The Grand Duke of Baden has recovered from the mental disorder from which he was suffering, but is still in delicate health.

THE CANADIAN MINISTRY.—Mr. George Brown has resigned his seat in the Canadian Cabinet, but the Governor-General has refused to accept it. The other members of the Government have been summoned to Montreal to meet the Governor.

THE TREATY OF COMMERCE BETWEEN ITALY AND THE ZOLLVERBUND was signed at Berlin on Friday. It is asserted that the protocol of the treaty states that the exchange of the ratifications will imply the recognition of the Kingdom of Italy.

The first operation of the new laws permitting negroes to serve on juries is reported from Missouri. A jury of negroes in the interior of that State have just decided a suit between negroes. It was an assault and battery case, and the jury found both plaintiff and defendant guilty, fining them 21 dols. each.

INEBRIATE ASYLUM.—The Binghamton (United States) *Republican* announces that the Inebriate Asylum has opened another ward, which will accommodate twenty-two additional patients. The inmates are said to comprise "men of strong intellect, victims of and chained by the fiend of intoxication." It is stated that encouraging instances of cure have been given.

THE PRUSSIAN CHAMBERS are convoked for the 15th of January, when the Budget for 1866, together with certain bills of pressing practical importance, will at once be brought in. The duration of the

Session, after these measures have been disposed of, will, says a semi-official paper, depend upon the attitude assumed by the Chamber of Deputies, and upon the prospect it would afford of definite results being obtained from their deliberations.

AN EASY POPE.—It is related on good authority, says the Roman correspondent of the *Times*, that an English lady of rank, herself a convert, has special permission from his Holiness to superintend in the English Church the heterodox education of her sons. It is difficult to say which is the greater, the inconsistency of the Pope or her ladyship. Monsignore Manning is represented as being very indignant at this concession.

THIEVES AT A COURT DINNER.—The Grand Marshal of the Court at Berlin has given notice to the police that on the occasion of the state dinner given at the court in honour of the Princess Alexandrine's marriage, some ill-advised persons stole several pieces of plate, and in particular two silver dishes, ten large spoons, and five forks of the same metal, with a dozen spoons and forks in plated ware, without doubt supposed to be silver.

MEASURES AGAINST THE PRESS IN FRANCE.—The French Government have adopted the extreme measure of prohibiting altogether the circulation of the *Indépendance Belge* in France. This is a severe punishment for its free and outspoken expressions of opinion. It is said that similar decrees will be issued against other foreign papers, such as the *Europe* of Frankfort and the *Journal de Bruxelles*, and that English journals will soon be subject to the same rules as govern the French newspapers.

ALLEGED REVOLT OF FRENCH ZOUAVES.—According to the *New York Herald*'s Washington correspondence, the *Mexican Estafette* states that 1,000 Zouaves, en route to reinforce General Bazaine, had landed at Martinique, where they revolted, with cries of "Death to the Emperor!" "Vive la République!" The garrison endeavoured to restore order, but many were killed on both sides. Four hundred of the Zouaves on their arrival at the city of Mexico were disarmed, and ordered to be court-martialled.

EXTRAORDINARY MARRIAGES IN INDIA.—The *Delhi Gazette* gives an account of the marriage at Benares of a European, holding a respectable position, to a native woman, formerly a Mohammedan. They had lived together on improper terms, and a missionary's remonstrances on this sin produced their effect upon the man. The woman was released from her Mohammedan husband, became a convert to Christianity, and, after due instruction, was baptized. Then followed the marriage. We are told that it may be recorded as the first one in which a European has taken advantage of the provisions of the Converts' Remarriage Act. Shortly after the solemnisation of this marriage, another European, being in a similar predicament, also availed himself of the same act, and got married to his mistress.

A PRUSSIAN ROMANCE.—A strange story is told of two sisters at Berlin. About three years ago one of these young ladies was engaged to be married, but on the bridal morning became so ill that she could not possibly go to church. The bridegroom was a desirable one, and he was a fish, who, it seems, had not easily been hooked. There was therefore great danger in delay, so instead of postponing the marriage the second sister, covering herself in a long veil, personated the first and duly went through the ceremony. The moment it was over she transferred the bridal dress and ornaments to her sister, who, in her innocence, was thus considered to have all proper claim to this husband she married by proxy. It is only recently that a discovery has been made of the real facts, and proceedings are about to be taken, not only in the civil, but also in the criminal courts of Berlin.

ROYAL MARRIAGES.—Next summer, if all goes well, a Royal marriage is to take place, exclusive of that of the Princess Helena, upon which English people must look with sympathy. The painful experience of the young Princess Dagmar, sister of the Princess of Wales, will not be forgotten. All Europe felt a throb of sympathy at the story of the young girl summoned to the bedside of her dying lover and receiving his last expressions of tenderness. At the death of the Prince, the Cesarewitch, many who have a regard for Denmark felt grieved that that kingdom should lose the advantage of an alliance with the reigning family of Russia; but it seems their assumption was more hasty than well founded. The two dynasties are to receive this tie after all, for the Princess is to marry the brother, the present heir to the Russian throne. The match was not only foreseen by the dying Cesarewitch, but, it is said, was suggested by him as an event that would yield much happiness to all. The marriage is to take place next July at Moscow, and among the guests will be the Prince and Princess of Wales. The Danish lady will first, we suppose, have to retrace her steps in theological matters, and this is a part of the case which is repugnant to all of us. It is such a making of sacred things matter of merchandise. The Princess, on getting in sight of a match with the heir to the Czar, adapted her creed to his; he dies, and she goes back to the faith of her family and her youth; she becomes engaged to the Prince's successor, and a second time changes beliefs. The effect of all this upon the mass of men is extremely injurious.

SMUGGLING DODGE.—An unusual number of funeral parties have lately gone from Canada to bury their dead on the American side of the border. The United States revenue officer insisted in one instance upon seeing the corpse, notwithstanding the indignant protests of the relatives. He did not succeed in "seeing a corpse," but he saw some very costly silks,

SMITH, THE DEMERARA MARTYR.

A circular, dated from Downing-street, on the 24th of May, 1823, reached the functionaries of the different islands; and in this circular they read the doom of slavery. It did not convey anything which appears to us very tremendous. It drew the attention of its recipients to the debate in the House, and gave a decisive intimation that there must be an end of the flogging of women, and of the use of the whip in the field. When the circular reached Demerara, the members of the Government and other gentlemen talked of it in the presence of their domestic slaves, without making any express communications to the negroes on the subject of it, or even endeavouring to keep it secret from the field hands. When the Court of Policy passed regulations in accordance with the instructions of the circular, pains were still taken to conceal the whole affair from the negroes. From what they heard from the house-slaves, they naturally supposed that orders for their emancipation had arrived from England, and that they were to be defrauded of it. In most slave regions this would have led to a massacre of the whites; and it no doubt would here, but for the influence of a missionary of the Independents, to whom the Episcopalian clergyman of the colony ascribes the whole merit of the fact that not a drop of the blood of white men was shed. This missionary, John Smith, had been in the colony for seven years, during which time he had trained his flock to habits of order, industry, submission, and peace. Under his care, marriage became almost universal; and not one marriage in fifty was violated. There was an extraordinary deficiency of religious ministers in that colony; and that one man could have effected what Mr. Smith did, shows what may be done by the calm and steady zeal of one man, whose single object is the improvement and happiness of his neighbours. Just before the changes caused by the circular, the Governor, whose object was to "make head against the sectaries"—(among whom he included all the religious bodies in the colony except the one Episcopalian flock,—even the Dutch and Scotch churches, as well as the Methodist and Independent missionaries)—had issued a prohibition to all the negroes to attend public worship, except by means of a pass from their owners;—these owners being under no obligation to grant such a pass. When the slaves found themselves thus hindered in their worship, and believed themselves debarred from the liberty which the King had granted them, they rose upon their masters. They shed no blood; but they imprisoned the whites, and put some in the stocks. The first who rose were some upon the sea-coast, who had suffered most by the deprivation of liberty to attend church, and they were joined by others who thought more of the other cause of complaint. The rising took place on the 18th of August. On the 19th martial law was proclaimed. On the 20th, the insurrection was completely over. While no white was sacrificed, above two hundred negroes were killed and wounded in the first instance; forty-seven were executed; and the floggings of many more were worse than death; a thousand lashes being a frequent sentence. So much for the insurrection. It was Mr. Smith's story, in connection with it, which makes this particular revolt conspicuous above others in the history of our time. The Governor kept the colony under martial law for five months after this insurrection of two days; and one of the persons brought to trial under this martial law was the missionary, Mr. Smith. Now was the time, during the reign of martial law, for "making head against the sectaries." The one Episcopalian clergyman, however, gave the Governor no help in the valiant work. His testimony is all in favour of the "sectary" under persecution. He declared his conviction that "nothing but those religious impressions, which, under Providence, Mr. Smith has been instrumental in fixing, nothing but those principles of the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his." Under this reign of martial law, the pastor was kept in prison for two months before trial; in apartments—the one, under the roof, exposed to burning heat, and the other on the ground, fetid from the stagnant water visible under the boards of the floor. He was an invalid before his arrest; and his death under these circumstances is not to be wondered at. The mode and conduct of the trial abounded in illegalities; and his conviction took place on the evidence of three negroes, who afterwards confessed that they had been wrought upon to allege what was wholly false. The charges were—of having incited the slaves to revolt; of having concealed their intention to rise; and of having refused (which he did on the ground of ill health, and of his clerical office) to serve in the militia, several days after the suppression of the rebellion. But the real purpose of the trial is obvious, through all the ill-supported pretences put forward in the military court which assembled in the name of justice. "No man," declared Mr. Brougham in Parliament, "can cast his eye upon this trial without perceiving that it was intended to bring on an issue between the system of the slave law and the instruction of the negroes." This was, in truth, the cause in question; and John Smith was its martyr. The life of martyrs in a cause so vital and so comprehensive as this is rarely or never given in vain; and few have been laid down to more effectual purpose than that of the Demerara missionary. He was sentenced to death; but his persecutors had not the courage to subject themselves to the consequences of executing a judgment so obtained.

They transmitted the sentence to England, for the decision of the British Government. The British Government rescinded the sentence of the court-martial, as far as related to the penalty of death, but decreed Mr. Smith's banishment from the colony. No time was lost in transmitting the information to Demerara; but before it arrived the missionary was in his grave. His medical attendants had repeatedly declared that if he had not a better apartment he must sink; but he was not removed, nor was he allowed a change of linen, nor the attendance of a friend to relieve the cares of his worn and wearied wife. He died on the 6th of February, 1824. The funeral was ordered to take place at two o'clock in the morning, that no negro tears might be shed over the pastor's coffin. The widow and her friend, Mrs. Eliot, intended to follow the coffin, but the head-constable declared that this could not be permitted. "Is it possible," cried Mrs. Eliot, "that General Murray can wish to prevent a poor widow from following her husband to the grave?" The widow exclaimed that General Murray should not prevent it; that she would go, happen what might. The head-constable went to his Excellency to report this, and brought back orders to imprison the women if they attempted to follow the coffin. The mourners, therefore, went first. They left the jail, attended by a negro with a lantern, and arrived at the grave before the coffin was brought; the light weight, carried by two negroes with a single lantern, and attended only by the clergyman, Mr. Austin, whose testimony in favour of his Christian brother we have quoted above. Two negro members of Mr. Smith's congregation, a carpenter and bricklayer, wished to mark the spot of their pastor's rest. They began to rail in and cover over the grave, but, by official orders, the brickwork was broken up, the rails torn down, and the spot left desolate. Mr. Smith died on the 6th of February. On the 24th of the same month a public meeting of Demerara slave-owners resolved forthwith to petition the Court of Policy "to expel all missionaries from the colony, and to pass a law prohibiting their admission for the future." — *Miss Martineau's History of England during the Thirty Years' Peace.*

THE LEGAL ABOLITION OF SLAVERY IN AMERICA.

Mr. Seward has officially announced that three-fourths of the States having ratified the Constitutional amendment abolishing slavery, it is now valid as part of the Federal Constitution. It has been ratified by the Legislatures of California and Oregon. The following is the text in full of Mr. Seward's important despatch:—

To all to whom these presents may come greeting: Know ye that whereas the Congress of the United States, on the 1st of February last, passed a resolution which is in the words following, namely:—

"A resolution submitting to the Legislatures of the several States a proposition to amend the Constitution of the United States:—

"Resolved, by the Senate and House of Representatives of the United States in Congress assembled, two-thirds of both Houses concurring, that the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid to all intents and purposes as a part of said Constitution, namely:—

"ARTICLE 13.

"Section 1. Neither slavery nor involuntary servitude except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.

"Section 2. Congress shall have power to enforce this article by appropriate legislation."

And whereas it appears, from documents on file in this department, that the amendment to the constitution of the United States proposed, as aforesaid, has been ratified by the Legislatures of the States of Illinois, Rhode Island, Michigan, New York, West Virginia, Maine, Kansas, Massachusetts, Pennsylvania, Virginia, Ohio, Missouri, Nevada, Indiana, Louisiana, Minnesota, Wisconsin, Vermont, Tennessee, Arkansas, Connecticut, New Hampshire, South Carolina, Alabama, North Carolina, and Georgia, in all twenty-seven States. And whereas the whole number of States in the United States is thirty-six. And whereas the before specially named States whose Legislatures have ratified the said amendment constitute three-fourths of the whole number of States. Now, therefore, be it known that I, William H. Seward, Secretary of State of the United States, by virtue and in pursuance of the second section of the Act of Congress, approved the 20th April, 1818, entitled, 'An Act to provide for the publication of the laws of the United States and for that purpose,' do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the constitution of the United States.

In testimony whereof I have hereunto set my hand, and caused the seal of the Department of State to be affixed. Done at the city of Washington, this 18th day of December, in the year of our Lord 1865, and of the independence of the United States the 90th.

W. H. SEWARD, Secretary of State.

THE QUARTERLY REVENUE.

The *Observer* thus sums up the principal features of the revenue accounts just issued:—

Going first through the items, we find that in the Customs there is a decrease of 262,000*l.* on the quarter, and of 828,000*l.* in the year. These are most important amounts of decrease when we recollect the large reductions in the tea duties, which have been in force for the nine months just ended.

The Excise shows an increase of 110,000*l.* on the quarter, and of 306,000*l.* on the year. This is all the more satisfactory when we consider that the previous

year was a most productive one, on account of the excellent harvest, of which a repetition was not to be expected, and that a small reduction was made in the malt duties in relation to cattle food, and some Excise regulations.

The Stamps show the ordinary increase of 150,000*l.* on the quarter, and 168,000*l.* on the year. This is in spite of the reduction of one-half of the fire insurance, which loss, however, is more than counterbalanced by the activity of commerce, and the progressive increase of the legacy and succession duties, which gradually and regularly justify Mr. Gladstone's expectations.

The Taxes show an increase of 23,000*l.* on the quarter, and of 103,000*l.* on the year, proving the constant addition to the inhabited houses, which form so large a part of this item of taxation.

The Property tax shows a decrease of 129,000*l.* on the quarter, and of 396,000*l.* on the year—a very small reduction when we bear in mind that the reduction of 2*d.* in the pound—from 6*d.* to 4*d.*—has been in force the whole of the quarter, and the greater part of the year.

The Post-office shows the now constantly recurring increase in the Post-office receipts, being for the quarter 40,000*l.*, and for the year 190,000*l.*

The Crown lands are 2,000*l.* better on the quarter, and 6,500*l.* better on the year.

The Miscellaneous show a decrease of 3,819*l.* on the quarter, and of no less than 478,396*l.* on the year. This item is always inevitable; but the large deficit on the year is the more unaccountable because of the sale of ships and other old stores this year.

In the total the net decrease, after deducting the increase, is on the quarter 62,181*l.*, and on the year 928,896*l.*

We now come to the total and to the comparison of Mr. Gladstone's calculations with the actual results. The entire revenue of the preceding year (1864) was 70,127,374*l.* Mr. Gladstone calculated his remission of taxation in the matters of tea, insurances, and income-tax at 5,200,000*l.*—taxes to be given up—but until that the increase on other things would reduce the loss to the revenue of 3,800,000*l.* It turns out that the actual loss on the nine months is only about one million, and at the end of the financial year on the 31st of March next it will probably not much exceed two millions, when the whole year's loss of income-tax will be felt. Mr. Gladstone set down the income of this year at 67,000,000*l.*, in the place of over 70,000,000*l.* in the year before. He took off five millions of taxes, and counted on a recovery of a million and a quarter. In place of this, the whole loss is only a million now, and will probably not exceed two millions at the end of the financial year. This marvellous recovery is to be attributed—first, to the general buoyancy of the resources of the country; secondly, to the increase in the consumption of tea, which has been no less than ten millions of pounds in the last ten months. This large increase in the consumption of tea shows, amongst other things, how much the comforts of the poor must have been increased by the reduction of the duty to a shilling on the pound of tea, and how many privations were imposed by the previous high duties, which are all but swept away by the beneficial influence of modern legislation. Thirdly, the income-tax, rigid as it is, shows that it forms no exception to the elasticity of reductions in taxation. Each penny in the pound used to yield about a million a year. It then came up to one million one hundred thousand. Now it yields thirteen hundred thousand a year for each penny. Calculating the income at 67,000,000*l.*, Mr. Gladstone estimated the expenditure at some 300,000*l.* less. The expenditure will be found to have been still less than the calculation, and the income two millions more. So that, according to all appearances, Mr. Gladstone will be able to give in the next year a reduction of taxation quite equal to the last. This is a prospect to strike the Opposition not only with envy but with dismay.

Court, Official, and Personal News.

Her Majesty had a Christmas tree prepared on Tuesday for the children of Whippingham schools. The Queen, with the Princes and Princesses staying at Osborne, visited the schools, and distributed presents of toys and plum-pudding to the children.

Prince Alfred has been on a hunting expedition in Barbary.

Prince Leopold is still an invalid, and is obliged to be carried to and from his carriage.

A handsome building, with every accommodation suitable for the residence of their Royal Highnesses the Prince and Princess of Wales and household, will be immediately commenced in Windsor Great Park, on the site of the Lodge occupied by King George IV. near Cumberland Lodge.—*Court Journal.*

On Wednesday last Parliament was further prorogued to the 1st of February, then to meet for the despatch of business.

The Earl of Cork is to be the Earl of Bessborough's successor as Master of the Buckhounds.

The *Army and Navy Gazette* believes there is to be a decrease in the army to the extent of 850 officers and 16,000 men. The *Globe* has reason to believe that the statement is exaggerated, or at least premature.

The *Globe* denies that certain of Lord Palmerston's effects at Cambridge House are to be sold. Any sale in connection with the contents of Cambridge House must relate to the property of Sir John Sutton, not of Lord Palmerston.

Sir Robert Peel is to be made a Grand Cross of the Bath.

The name of Mr. Edward Buller will be included in the batch of baronets to be gazetted this week. Mr. Buller, now member for North Staffordshire, sat for Devon for many years.

The Order of the Garter is about to be conferred upon King Leopold II. of Belgium. Lord Sydney will shortly proceed to Brussels for the purpose of investing his Majesty with the insignia of the Order on behalf of the Queen.

A Belfast paper states that Sir John Gray, M.P. for Kilkenny, is to be the Irish Lord of the Treasury

in the place of Colonel White, who failed to secure his re-election for Kidderminster in August last.

It is generally thought that Sir Edwin Landseer will be elected president of the Royal Academy as successor to the late Sir Charles Eastlake.

Mrs. Longworth-Yelverton has commenced an action for libel against the proprietors of the Glasgow *North British Daily Mail*, on account of an article which appeared in their paper commenting favourably on the verdict in "Longworth v. Saturday Review." A similar action will, it is said, be brought on the same grounds against the *Pall Mall Gazette*.

SURREY CHAPEL POPULAR LECTURES.—On Monday night there was an excellent attendance at this weekly entertainment to hear some poetical readings by the Rev. Newman Hall, and a short lecture on "Good Beginnings," by Mr. G. M. Murphy. Next Monday Handel Cossingham, Esq., of Bristol, will lecture on "America"; Samuel Morley, Esq., M.P., in the chair. In writing to the *Star* to correct a mistake, Mr. Hall says:—

When I see every week about two thousand working men and their families happily spending the evening in the house of God, listening to what is instructive and innocently amusing, many of whom—perhaps most of them—would otherwise be at the public-house, I hope for the time when throughout the country similar provision will be made for the great masses of the people, who must obtain recreation somewhere, and for whom little is at present provided but what tends to injure and degrade them. After several years of experience I can testify to the uniform good behaviour of the people, and the pleasure and thankfulness they evince. Many have thus been induced to attend church or chapel on Sundays who for years had never been inside a place of worship. This is an excellent opportunity for enlisting the services of laymen who might shrink from preaching a sermon, but who can thus minister to the instruction and gratification of the people, and indirectly to their spiritual good also. Such help is easily to be had by any clergyman who may adopt this method of reaching the working classes. My own difficulty arises rather from the excess than the lack of kind offers of service.

THE FENIAN TRIALS.—The special commission for the trial of Fenian prisoners at Cork was expected to terminate yesterday. In the case of James Mountain, on Friday, the jury returned a verdict of not guilty. Thomas Hayes, Michael O'Regan, and John B. Casey were then arraigned. They pleaded not guilty, and the latter was put on his trial. A verdict of guilty was returned, and Justice Fitzgerald sentenced the prisoner to five years' imprisonment. He was recommended to mercy by the jury before sentence was passed. He addressed the court, and stated that the witnesses produced against him had sworn false, and denied the right of a jury composed of country gentlemen to try him, who was arrested in the city, and should therefore have been tried by a city jury. On Saturday Michael O'Regan was tried for administering the Fenian oath to a seaman named Hallahan, a Castletownsend, and was convicted. He was sentenced to seven years' penal servitude. Patrick Barry was then arraigned for administering the Fenian oath to a soldier named Patrick Killian, of the 1st Royals. The jury, after three minutes' deliberation, returned a verdict of guilty. Justice Fitzgerald then sentenced the prisoner to ten years' penal servitude. Troops have been sent to Dublin during the last few days from Manchester, Chester, and Glasgow.

LOD PALMERSTON'S WILL.—The will of the Right Hon. Henry John, Viscount Palmerston, K.G., G.C.B., was proved in the principal registry of her Majesty's Court of Probate on the 22nd ult. The executors appointed are his relict, the Right Hon. Emily Mary, Viscountess Palmerston, and her second son, the Right Hon. William Francis Cowper; but the latter only has proved the will. Power is reserved to Lady Palmerston to do so hereafter. The will is dated Nov. 22, 1864. It occupies only four brief sheets. The last sheet bears his lordship's signature, "Palmerston," in a firm and clear hand. The personality was sworn under 120,000*l.* His lordship confirms to his wife all her trinkets, jewels, and paraphernalia, and all things constituting her ladyship's separate property, and also leaves to her ladyship, absolutely, his carriages and horses, and the wines and consumable stores at Cambridge House and Broadlands. The deceased Premier has left his letters and papers to Lady Palmerston, which her ladyship is to retain or deal with as she thinks proper. His lordship leaves to his brothers-in-law, the Right Hon. Laurence Sullivan and Admiral Sir William Bowles, and to his friends Sir George Shee, Bart., and Sir George Bowles, legacies of 105*l.* each, and to his executor, the Right Hon. W. F. Cowper, six shares in the Welsh slate Company. The residue of the personality his lordship bequeaths to Lady Palmerston for life, when (with the exception of eighteen shares in the Welsh slate Company, which her ladyship may appoint and dispose of as she thinks proper) it is to revert to her son, the Right Hon. W. F. Cowper. His lordship has also left to Lady Palmerston a life interest in all his real and leasehold estates as well in Ireland as in Great Britain, and on her ladyship's decease they are devised to her said son absolutely, and the testator expresses his earnest wish (but without imposing an obligation on the devisee) that the right hon. gentleman will, immediately on coming into possession of the estates, apply for her Majesty's licence and authority for him and his descendants to take and use the surname of "Temple," either in substitution for, or addition to, that of "Cowper," but so that "Temple" be the final name, and that the family arms of "Temple" be quartered with those of "Cowper."

Literature.

DALE'S "JEWISH TEMPLE AND THE CHRISTIAN CHURCH."*

The discourses published under the above title form an admirable specimen of exegetical preaching. Pure critical exegesis is of course excluded from the pulpit; but the continuous, systematic exposition of entire books of the Old or New Testament not only falls clearly within the scope of the preacher, but is perhaps more than anything else calculated to counteract that impression of desultoriness which attaches to a series of unconnected sermons however effective. And the book chosen by Mr. Dale is unusually well suited to such treatment. Written, as is here shown, primarily to warn Jewish converts of the awful perils of apostasy, it has for all time the unique importance of constituting the nexus between the Old and the New dispensations. It thus furnishes an opportunity—one which the author of these discourses has skilfully used—of illustrating to some extent the genius of that rudimentary though still Divine revelation; and at the same time opens up in striking and impressive ways the essential facts and truths of that which has eclipsed and replaced it. Mr. Dale has not, of course, attempted an exhaustive commentary on this wonderful book; or to do over again what has been already done so ably by Stuart, Tholuck, Bleek, Ebrard, Alford, and others. He has even refrained from what seems to be a lawful privilege of writers of sermons—critical and exegetical annotations. He was tempted to add some such, he tells us in his preface, but refrained, from the thought that, "perhaps, the minister of a Nonconformist congregation, in the heart of a great manufacturing town, might be justly charged with presumption if he ventured to intrude upon the territory of professional scholars." This self-restraint may have been wise; but it would certainly add both to the interest and the value of the volume, if in a second edition, the author would append a comparative table, exhibiting such renderings of our authorised version as are either erroneous or questionable, together with what appears to be the true rendering. Here and there, we observe, Mr. Dale introduces the more accurate translation without explanation. Thus in the discourse entitled, "The Humanity of Christ," the following sentence occurs:—

"Christ came to save a race over which 'death reigned': 'it is not angels that He helpeth, but the seed of Abraham'; hence it was necessary that he should destroy 'him that hath the power of death, that is, the devil.'"—P. 108.

The passage quoted is from Ch. ii. 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham"—but it may be doubted whether even careful Bible-readers (though aided to some extent by the margin) would recognise the familiar verse in its new form. Not that we blame Mr. Dale for adopting what is unquestionably the true rendering, and demanded by the entire logic of the context; but would simply indicate the kind of service which would be rendered by such an appendix as we have suggested.

To describe the contents of this volume would be to give an analysis of the epistle on which it is based. We may, however, point out, that while faithfully following the course of thought pursued—with its wonderful alternations of loftiest doctrine and most tender, solemn, practical exhortation and warning, Mr. Dale does not always so closely follow his author in the prominence given to each particular topic, as to preclude himself from ample enlargement on such subjects as from an altered stand-point need a kind of illustration which would have been superfluous to those for whom the Epistle was first written. The author of the Epistle, for example, cuts short his hasty sketch of the two Holy Places and their furniture by the words,—"of which we cannot now speak particularly" (ix. 5). Mr. Dale can speak of them "particularly"; and in doing so (in the sermon entitled "The Old Sanctuary"), he has succeeded in bringing before the reader a presentation of the mysterious sights and symbols of the Tabernacle as first constructed by Moses, which for vividness of realisation and for penetrating insight into the genius of that "which hath been abolished," could scarcely be surpassed. So, likewise, in the following chapter there is given a thoughtful and somewhat elaborate disquisition on that most perplexing subject, the precise moral and ritual significance of the different kinds of "offerings" and "sacrifices" prescribed in the original Jewish rubric. Dis-

cussions like these correspond to what editors of Greek and Latin works often append in the form of "Excursus," and they add not a little to the value of the work. Apart from this inquiry into the meaning of the old holy things, the topics treated with most fulness are naturally the doctrine of the person of Christ, in its divinity and its humanity—His priesthood—and specially the atonement whereby He obtained for the Christian "access to God." The various passages adduced in support of the dignity of the Divine Son in the earlier portion of the book, have been a stumbling-block to many honest readers. Passages applied originally to men or to the Most High Himself, are alike brought to bear upon the argument. "I will be his father, and he shall be my son," was spoken with reference to David's son, who might, as appears from the language of the prophet using the words, be either faithful or apostate. On the other hand, the sublime words, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands: they shall perish, but thou remainest," were addressed to the eternal, unchangeable Jehovah. With reference to the former, Mr. Dale justly remarks:—

"This was the relation in which all the kings of the house of David were to stand to God; and this relation in its highest and most perfect form belongs to that King of whose royal authority the kingship of Jewish sovereigns was but the dim and imperfect symbol. 'I will be his father, and he shall be my son.' This was the promise given to David concerning his children; this promise the Christ who is David's great descendant has inherited, and it confers on Him a more honourable name than the angels have ever received. They are called God's messengers: He is called God's Son."—P. 45.

And with regard to the more startling application of the other quotation, Mr. Dale well points out that the writer was but appealing to fundamental positions allowed by those to whom he wrote. Christ—the "effulgence of the Father's glory, and the very imprint of His substance"—was by them acknowledged to be the creator of the world; so that a passage so vividly setting forth the greatness of the manifested God, would be felt by them to do no more than give a full expression to what they confessed (p. 47). Mr. Dale's remarks on these quotations generally are eminently judicious, and only limitation of space prevents our here transcribing them (pp. 48, 49). The subject of the "humanity" and humiliation of the Divine Son is treated with that tenderness and pathos, without which to touch such a theme is sacrilege. We select one paragraph—better admitting of being detached from its context than most. The writer has been speaking of the way in which Christ "vindicated the affections of our nature from foolish and wicked proach"; and of the falseness of the attractions of that "unreal and ascetic virtue," whose history figures so imposingly in the history of the mediæval Church. He adds:—

"The best corrective of the morbid condition of the imagination which renders us susceptible to these perilous fascinations, is to turn to the pages of the four Gospels. How tame are the inspired representations of the Lord Jesus, after the stimulating histories of the saints of the middle ages! How cold His devotion compared with their vehemence and fervour! What indulgence was there in Him when we think of their mortification! As soon as we find that, without saying it, we feel all this, it is time to conclude that we are in great danger. There must be something false and meretricious in that saintly aureola which makes the glory of the Lord Jesus appear dim. Our vision needs purging. Our taste has been fatally corrupted."—P. 108.

Those discourses which deal with the doctrine of the great Expiation—as illustrated by all the typical "atonements" of the old ritual, and itself set forth in this Epistle with singular power and directness—are admirable for firmness and clearness of exposition, combined with breadth and comprehensiveness of thought. We cannot but allow, with the author, that it was "a daring policy" for the defender of a theory which ignores the expiatory element in the work of Christ, "to sustain it on a passage taken from this Epistle." The only course fairly open to such as would defend the theory referred to is, to disallow the authority of the book altogether.

Mr. Dale shows strength and honesty of mind in dealing with a passage allowed to be one of the most perplexing of the *cruxes interpretum*. We refer to chapter v. 4,—"For it is impossible for those who were once enlightened. . . ." He shows that the cumulative language of the inspired writer—"enlightened"—"who have tasted the heavenly gift"—"were made partakers of the Holy Ghost"—"have tasted the good Word of God, and the powers of the world to come"—precludes all idea of the kind of Christian life referred to being mere self-deception. "He (the writer) has before him those who, in former days, and in the energy of their earlier devotion, had endured a great fight of afflictions for Christ's sake, . . . who were half inclined to draw back, and if they did would draw back to perdition. . . ." Some of their old companions, perhaps, had

"already renounced their faith in Christ. . . . Might it not be desirable to imitate their example? The writer meets them *just in that condition*, and he warns them that their feet are on the crumbling edge of an awful gulf, "whose dark and horrible depths no human line can fathom, that if they sink they sink beyond the reach of hope"—(pp. 179, 180). But, perhaps, it is urged, all that is meant is that to renew such is *with men* "impossible"—although all things are possible with God. This—the solution of the sagacious Bengel—is seen to be as inadmissible as the former attempted explanation: and the writer brings the subject to a close in solemn words which we cannot refrain from transcribing.

"Do you ask me whether it is possible for a Christian man to commit a crime and to sink into a doom like this? I dare not obliterate the tremendous force of the passage by denying the possibility. Far better leave it as it is—an awful hypothesis—to warn us against the danger and the guilt, than venture by fine-drawn speculations to diminish its practical power. And if you ask me how I can reconcile the possibility which seems implied in the passage as it stands, with the merciful promises which assure us of God's keeping if we trust in Him, I answer that those promises are to those who trust, and continue to trust, in God,—not to those who trusted once, but whose trust has now perished—and I answer further that I would rather be charged by a whole council of theologians with introducing scientific inconsistency into a theological system, than dare to lessen the terror of a Divinely-inspired warning, the undiminished awfulness of which may be needed to save some soul from death."—Pp. 181, 182.

These discourses are not all of equal merit, but there is not one of them that is without some feature of genuine interest. We should have enjoyed a somewhat fuller and more penetrating treatment of that wonderful hortatory passage consisting of verses 19—39 of the tenth chapter; a passage unsurpassed, nay, unequalled, in the whole range of the New Testament, for the vividness with which it discloses the actual life of the early church, with all its trembling hopes and fears, its encouragement at the steadfastness of some, its grief and terror at the apostasy of others, and therewithal its patient expectation of Him who "will at length come and will not tarry." Mr. Dale's sermon, "The Great Appeal," falls short of the deep, intense interest of this wonderful paragraph.

It should perhaps be added that in the opening discourses, an attempt is made to present a fair, though condensed, view of the great question of the authorship of the Epistle. It would be unfair to criticise severely a statement designed for a popular audience, but in our judgment, this introduction is the least satisfactory part of the volume. The question is not, cannot be, adequately discussed in these narrow limits; and it is better to treat such subjects thoroughly, or not at all. In particular we may remark that the argument for style—one of the most important as bearing on the general question—is given so imperfectly as to be actually misleading. The question is not one of words merely, but of the construction and rhythm of periods. In conclusion, let us add, that Mr. Dale would have done more wisely had he announced his work simply as, "Discourses on the Epistle to the Hebrews." His book is a too solid and substantial one to need—or deserve—the addition of a "taking" title.

DR. W. SMITH'S "CONCISE DICTIONARY OF THE BIBLE."*

Amongst the numerous Bible Dictionaries that have appeared of late years, it can hardly be said without reservation that there is one which in respect of both character and cost is all that may be desired for the use of students and the more cultivated portion of general readers. Not a little praise is due to the enterprise and literary attainments which gave us the condensed edition of the late Dr. Kitto's Cyclopædia; of which it may certainly be said, both that the original work was at the time of its appearance and long subsequently the only English work of the kind that a scholarly person could turn to with any hope of receiving the benefit of the Biblical investigations of recent years, and that its abridgment was the most perfect production in its own department that was then possible. So, also, Dr. Eadie deserved the gratitude of several classes of the more thoughtful readers of the Scriptures, by that admirable portable volume which he edited for the series of Griffin's Cyclopædias. By these two publications all previous works of the class, such as the variously-modified Browns and Calmetts, were thrust aside as antiquated, no less deservedly and effectively than the Colliers, Lemprieres, Baileys, and others, by their successors in the several departments they so long held as their own. To Kitto and Eadie have succeeded Dr. Fairbairn and the

* *A Concise Dictionary of the Bible, for the Use of Families and Students. Edited by WILLIAM SMITH, LL.D., &c., &c. John Murray.*

The Jewish Temple and the Christian Church: a Series of Discourses on the Epistle to the Hebrews. By R. W. DALE, M.A. London: Jackson, Walford, and Hodder.

work named after its publisher, Cassell; but these are thoroughly distinct in character, merit, and degree of fitness to the reading classes; while both are of an extent which removes them from the list of condensed and portable dictionaries of the Bible. Whatever, then, the excellencies of former works,—and we are very confident that we have appreciated them and warmly commended them as they deserved,—there was room and need for still another, which, within moderate compass, and in a manner suited to educated readers, whether professionals, students or but private seekers of highest Christian culture, should present the results of the most recent Biblical studies, with enough of exposition and criticism of those results to vindicate the conclusions relied on, or to assist the formation of an intelligent and independent opinion.

Such a book is now happily produced by Mr. Murray, under the title of "The Concise Bible Dictionary"—being founded on the great work in three volumes, edited by Dr. William Smith; and containing the fruits of those deep and thorough investigations of the various subjects connected with the Bible, which were conducted in that work by a large body of the most eminent scholars of the day. It is intended to supply by this volume a dictionary suited to universal circulation; and to give satisfaction to the desire, so frequently expressed, that our cultivated young people, and especially students in our colleges and universities, should have placed within their reach a concentrated body of the results arrived at by those engaged in the elucidation and explanation of the sacred Scriptures.

This condensation has been made by Mr. Aldis Wright, of Trinity College, Cambridge, whose contributions to the original work were noticed by us at the time as distinguished by a true learning, a fulness of research, and a literary ability, with which the articles of only a few others of the contributors could compare. The name of Mr. Wright is sufficient guarantee for the accuracy and sound judgment with which this Concise Dictionary has been prepared. We have, however, not simply read the title-page and the preface, but have examined various subjects, with the view of ascertaining how far the materials which might be expected are reproduced. In every case we have found articles which may be taken as models of the most closely condensed and perfectly clear conveyance of information; and in almost every case we have, on consideration, seen reason to approve, and often to admire, the critical judgment and the practical sense which have ruled the inclusion and exclusion of the matters of fact and opinion proper to the several subjects.

Sometimes we have desired that more assistance had been given on the various New Testament books; for it is not in every instance that an outline of the contents, or an indication of the structure, is given, or that the more important questions relative to their literary history could be answered satisfactorily by a student from the materials here set before him. On the whole, we must add, Mr. Wright has been guided with what we think just appreciation of the relative claims of subjects, and the possibility of obtaining information from commonly accessible books, or of possible dependence solely on such a work as this for acquiring knowledge of the remoter and rarer kinds.

It is not necessary that we should specially name any considerable number of the articles we have carefully examined; but may venture to point out that on the Sabbath as most admirably executed,—that on Baptism, as full and impartial,—that on Jesus Christ, as by far the best on its great subject, in any Bible dictionary within the limits of this,—and those on Jerusalem, Medicine, Passover, the Pentateuch, Nineveh, New Testament, and Ancient Versions, as having each in its own way given us great satisfaction. On the other hand, we experienced considerable disappointment with that of Adam, which should have had more justice done to its complexity of interest, and to the difficulties it involves, and might well be expected to deal with the ordinary questions now agitated concerning the origin of the human race, and the interpretation of special features of the narrative in Genesis. The article on the Psalms is also unsatisfactory; as is that on the Apocalypse: while the fulness of discussion as to the Epistles to the Thessalonians contrasts with the insufficiency of the notices of the Epistles to the Ephesians and Colossians. But this selection of a dozen names or so amongst thousands must be understood by our readers as signifying no more than that our examination has yielded results calling for unqualified or for only tempered approbation, in something like the proportion indicated.

We are glad that a scholar and practised literary man like Mr. Wright has not despised the heavy and from its nature wearisome labour of preparing this work. We commend it

earnestly and emphatically to all who study the Bible, but do not need to enter on minute investigations and critical controversies. For fact and result it will never be consulted in vain.

THE BRITISH LABOURER.*

This little volume will be greeted with a hearty welcome by all who had previously become acquainted with Professor Fawcett's writings, and will, we fondly hope, attract the attention of not a few who had not. It consists of a portion of a course of lectures delivered in the University of Cambridge in the autumn of 1864. The subject of which it treats is the subject of the day—the spirit in which it is treated is that of the heartiest good-will, guided by science. Mr. Fawcett cannot rest satisfied with that state of things the tendency of which is to make the rich richer and the poor poorer. He regards it, as we think he is justified in regarding it, as transitional merely, and as due partly to the influence of law, past and present, partly to that of social custom, chiefly, perhaps, to ignorance of what would be the best arrangement for both the employers and the employed. He takes up the cause of the British labourer, not from the sentimental, but from the economic, point of view, and he chiefly differs, as it appears to us, from the political economists who have gone before him, in bringing to his work a heart as deeply interested in the well-being of the labouring class as if he were a professed philanthropist, while he is second to none in the unreserved obedience he renders to the ascertained laws of science. The following are the questions with which he deals:—The land tenure of England, co-operation, the causes which regulate wages, trades' unions and strikes, and emigration. We have met with nothing on any of these subjects which so completely satisfies our judgment, nor which more entirely harmonises our convictions with our sympathies. We cannot indeed profess assent to every proposition enounced by Professor Fawcett, but the questions on which we find ourselves unable to go along with him are incidental only, not essential to the main scope of his reasoning. The drift of the work is, we think, pretty distinctly indicated in the following sentence:—"This is one reason why I so earnestly desire some change in our existing economic relations; as long as the labourer *simply works for hire*, I know his condition will not be materially improved; I also know that if the efficiency of labour is to be maintained, and if England is to continue to grow in wealth, happiness, and prosperity, the labourers must participate in the profits yielded by their industry." This constitutes the theme of which the several chapters are successive variations, producing unity of impression, but no sense of monotony. The volume is written with charming freshness, ease, and lucidity, and although some of the topics are abstruse enough to furnish an excuse for dry writing, there is hardly a page of it that is not as fascinating to a moderately-informed reader as if it were a work of fiction. The reason probably is that Mr. Fawcett throws his soul into his task, and the interest which he takes in it communicates itself to his reader. We trust the work will have the widest possible circulation, for in that case it can hardly fail of exerting an influence as beneficial as powerful upon public opinion.

BRIEF NOTICES.

Essays on Baptismal Regeneration; Theories Examined, Errors Exposed, and Dangers Demonstrated. With Addresses on the Position and Duty of the Evangelical Clergy of the Church of England. By JOHN CAMPBELL, D.D., Author of "Popery Ancient and Modern," "The Martyr of Errromanga," "Maritime Discovery," &c., &c. (London: John Snow, 1865.) The origin of this little work is explained in the "Introduction." The author was for a long while a silent, though not an indifferent, spectator of what he terms the "Spurgeon Controversy"; and after it had subsided, at least so far that the almost weekly issue of tracts on one or other side had ceased, he resolved to treat the subject of baptismal regeneration "on a scale more expanded, and in a manner more multifarious, definite, and conclusive." Accordingly, "he came forth in a series of articles in the *British Standard*, which extended over a period of seventeen weeks. These articles constitute the present volume." A dedicatory letter is prefixed, appropriately addressed to Lord Ebury as the President of the Association for Promoting a Revision of the Prayer-book and a Review of the Acts of Uniformity; and an appendix of two earnest expostulations with the Evangelical clergy completes the work. We commend it to our readers as containing much that deserves careful perusal, while at the same time we must avow our dissatisfaction with

* *The Economic Position of the British Labourer.* By HENRY FAWCETT, M.P. Cambridge and London: Macmillan and Co., 1865.

certain marked features in it. Articles in a newspaper do not challenge the severe criticism of a book; diffuseness, an occasional by-play, and the introduction of the personal and the accidental, are pardonable there, but hardly in a volume that essays to contribute to the settlement of one of the gravest questions of the day. We think the pains had been well spent which had eliminated these articles of all such matters, and had generalised the various theories discussed into the few divisions in which they may be logically arranged. The book had then possessed a compactness and unity which now it greatly lacks; and the reader had thankfully placed it on his shelves for frequent reference in the progress of this interminable controversy. Nor does the tone of the writer please us; it is dictatorial, and this at times very offensively. There are pages, almost, which read to us as personal flattery or as oracular condemnation, greatly disturbing the due entertainment of the subjects it treats. Surely such men as Lord Ebury, the Rev. C. H. Spurgeon, and the Rev. Henry Ward Beecher, stand in no need of Dr. Campbell's commendation to the public, and such men as Dean Goode and others are little likely to accept his judgment on their opinions and duties as final. We regret such a style of writing anywhere, but most of all in discussions like those which fill this volume. Dr. Campbell concentrates all his logic and eloquence on the one great necessity of revising the Prayer-book. He seems solicitous that it should be known he is a member of the Revision Society, and that he should not be confounded with those Dissenters who devote themselves largely to the separation of Church and State as the surest solution of many of the involved questions of subscription, &c. We confess to great surprise that a Nonconformist who regards the union between Churches and States as an error and evil ultimately to "expire through the increase of truth and light touching the kingdom of Christ," can yet write, "Questions touching the union of Church and State, preslacy and patronage will be indefinitely postponed, as matters of an entirely subordinate and a very secondary character." "All attempts under present circumstances to effect the separation are preposterous. The mission of the Church of England is not only not yet fulfilled, but only commencing. . . . An Established Church in England there must be for generations, perhaps for centuries to come." "The union between Church and State will probably continue for many generations; all attempts at forcing on a separation in the present state of thought and feeling in the country are simply futile and preposterous. Even if the Establishment should one day be separated from the State, yet the Episcopal Church, exceedingly strengthened by the severance, will probably last as long as the English nation. Nothing else is suited to monarchy and nobility." Now we are fully sensible of the distinctiveness of the questions of the internal purity of the Church and of her outward relations to the State; and we recognise the importance of discussing these questions apart. But we could not allow such statements as those just quoted to pass unchallenged. It would not be difficult to prove that it is the very connexion with the State which most grievously hinders the changes in the Rubric so clamorously demanded, and yet so timorously deprecated. Were the Church free from State control, she would speedily effect all the internal reforms her best friends desire to see.

Aids to Bible Reflection for the Daughters of Great Britain. (London: James Nisbet and Co. 1865.) This work is an earnest effort to increase the interest of the young in the wondrous histories and biographies of Scripture. It is written in the form of brief letters to a daughter, each letter being the presentation of an incident or a period of sacred story. Great advantage is derived from the free description, in independent language, of the leading traits and lessons of such stories. We doubt not that the appreciation of these letters will promote the deeper and more intelligent study of Scripture itself, for they are not exhaustive, nor do they descend to wearisome detail. It is only the more salient points that are seized, and so set as to exhibit the marvellous fulness and variety of the Word of God for the direction of our daily life. The subjects are so selected as to take the reader through the main incidents, personal and national, in which the Old and New Testaments fulfil their functions. The book is attractively got up, and we hope that it will have a wide circulation among the "daughters of Great Britain."

The Finished Course: Brief Notices of Departed Church Missionaries. With a Preface by the Rev. C. F. Childe, M.A., Rector of Halbrook, Suffolk (Seeley, Jackson, and Halliday. 1865.) If any of our readers are unhappily losing faith in the reality of the Christian life, or in the greatness of that life as devoted to missionary enterprise, we can offer them no wiser counsel than immediately to procure this most affecting and beautiful volume. It is a series of brief memoirs of Church missionaries, who gladly spent themselves for the glory of Christ and the salvation of men, in Western Africa and in Malta and the Mediterranean. It comprises the notice of some thirty devoted men and women who counted not their lives dear so that they might finish the ministry they had received to testify of the Gospel of the grace of God. The compilation is given with equal simplicity and skill, devoutness and pathos. The mottoes from Scripture which head each sketch are selected with rare penetration, and if the

reader will combine them in thought, as we have done, he will feel that they together express all the manifold and tender grace of God, the promise of which only can sustain such self-denying zeal, and all the child-like faith and manly resolve in which only such zeal can go bravely forth. The date of entering on the work and of ceasing from it at the call of death is also prefixed; and most touching is the circumstance that the short term of one, two, three, or five years repeatedly reminds us of the inhospitableness of the climate of Sierra Leone, and yet there is no hesitation in survivors to hasten to that "land of death" with the message of salvation. The writer of the preface says he well remembers the time when the committee were severely censured for sanctioning such a lavish sacrifice of valuable life as was then involved in a mission to Sierra Leone; but with this he affectingly contrasts the tone of the missionaries themselves in extracts from their journals or letters. "Amply is he justified in exclaiming, 'The age of chivalry is not gone.' The Church hath her own consecrated chivalry—her own 'true legion of honour!'" Hardly can we doubt that the compiler will be encouraged by the success of this volume to publish another series, the materials for which are already collected.

The Atlantic Telegraph. By W. H. RUSSELL, LL.D. Illustrated by ROBERT DUDLEY. Dedicated by special permission to His Royal Highness Albert Edward, Prince of Wales. (Day and Son, Limited. London, 1865.) The *Atlantic Telegraph*, Dr. Russell, Robert Dudley—what could come out of such a combination of subject, writer, and illustrator, but such a volume as we have before us—beautiful exceedingly? It is one of the choicest—if not actually the choicest—of the drawing-room presents which the season has brought with it. The story of the *Atlantic Telegraph*, as all the world knows, is one of the most thrilling in the whole range of scientific enterprise. Its interest is not yet worn off, for are we not all looking forward to another, and, next time, a successful, attempt to lay the cable between Ireland and Newfoundland? and what is so well fitted to throw light upon the future as the past? Dr. Russell has here given us a careful as well as graphic history of the most useful of modern undertakings, and Mr. Robert Dudley has illustrated the text by six-and-twenty coloured lithographs, by the aid of which the whole process passes under the eye, making the reader, as it were, a spectator of every material incident that occurred. The volume is luxuriously got up in every respect, and will no doubt be, as it well deserves to be, the favourite of the class of works to which it belongs.

Miscellaneous News.

SNOWSTORM IN PERTHSHIRE.—The weather, which has been remarkably mild in Perthshire during the season, suddenly changed on Friday; at a late hour on that day snow began to fall, and continued with very little intermission up till Saturday evening. The snow showers were accompanied at intervals by strong gusts of wind from the north-east, and much damage has been done in the woods and stackyards by the gale. On the low grounds the snow melted rapidly, but on the hills it lies to a depth of six inches. —*Scotsman.*

THE HOUSELESS POOR OF LONDON.—On Saturday Mr. Farnall, Poor Law Inspector, attended a meeting at St. Martin's Hall of delegates from the various unions in London. The object was to agree upon a regular dietary and mode of treatment of the poor who are received into the workhouses under the Houseless Poor Act. There was a large meeting, and a good deal of difference of opinion rather strongly expressed. Finally a scale of dietary was agreed upon, and Mr. Farnall promised to have copies made for all the parishes.

DEATH OF MR. R. D. ALEXANDER.—The *Suffolk Chronicle* has a long biography of a highly-esteemed inhabitant of Ipswich, Mr. Richard Dykes Alexander, a member of the Society of Friends, who died there a few days ago. Ipswich and East Suffolk are largely indebted to him for the erection, establishment, and support of the East Suffolk Hospital. He also built the convenient and spacious temperance hall in the High-street entirely at his own cost. Mr. Alexander, in conjunction with Mr. Cobbold and Mr. Orford, accomplished in late years the work of supplying the town of Ipswich with an abundance of water.

HEAVY GALES.—The British Isles were visited by very severe gales of wind, approaching to a hurricane, on Friday, Saturday, and Sunday. In London considerable damage was done both on shore and on the river. On some parts of the coast the sea was terrible. From Tynemouth we learn that three vessels were ashore. At Hartlepool a brig went ashore, and there were several other casualties. Fresh wrecks are reported from various parts of the Irish coast. In Ballycotton Bay fourteen lives are said to have been lost. In Edinburgh several cabs and carriages were overturned while being driven through the streets.

THE CATTLE PLAGUE.—The return for the week ending December 23 shows that the progress of the disease has been somewhat checked. The increase over the preceding week was 202; the increase in Yorkshire, 10; and in Scotland, 23. The increase for the week ending Dec. 16 was 698, and for the week ending Dec. 9 was 1,528. The total deaths from disease up to December 23 were 34,861. The *Lancet* publishes a letter from Dr. Murchison, who believes (and the *Lancet* endorses the belief) that rinderpest is virulent small-pox. He shows that all the symptoms

are identical, suspects that herds which have had the cow-pox are exempt, and suggests the vaccination of all cattle.

A MANIAC IN A CHAPEL.—On Sunday evening a very extraordinary scene was witnessed by the congregation who had assembled for worship in Castlegate Chapel, Nottingham. When the Rev. C. Clemence, the officiating minister, had got to about the middle of his discourse, a young man, named Tutin, rose from his seat in the gallery and stalked along the passage, and left the gallery. He reappeared almost immediately at the lower door of the church, and, entering, walked with a solemn step up the aisle to the communion rails, and then went inside the space upon which the pulpit stands. He then stretched his arms to the fullest extent, and commenced ejaculating some expressions, which were not heard even by those who were nearest to the rails. The Rev. Mr. Clemence at once stopped his discourse, and requested the deacons to remove the intruder. This was by no means an easy matter, as he resisted very violently, and it was not until eight or ten gentlemen had given their assistance that the unhappy man was removed by force to the vestry and taken home. The event produced a painful effect on the congregation, many of the ladies being very much frightened.

GREAT FIRE AT ST. KATHERINE'S DOCKS.—There was a great fire in two of the warehouses in the D division of St. Katherine's Docks, on Monday afternoon, which destroyed an immense amount of produce, chiefly bales of hemp, jute, flax, &c. It was supposed to have been subdued by the fire brigade. Captain Shaw and some of his subordinates visited the other blocks of warehouses, and found them all safe. Yet a little later in the evening the fire burst out in one of these blocks and raged the whole night and yesterday morning, the engines never ceasing, even up to nine o'clock last night, when there was still a large mass of fire in the ruins of the gutted warehouses. Every exertion was being made to prevent the fire in the warehouses extending, while the dock company adopted watch patrols throughout the whole of the warehouses in the dock to guard against outbreaks elsewhere. The greatest destruction of property was in the two warehouses I and K, double that which occurred in the warehouses F and H. Various speculations are afloat as to the probable amount, averaging from 150,000*l.* to 200,000*l.* It is believed that the whole of the three fires were the work of incendiaries.

Gleanings.

In Whitechapel, a boy twelve years of age has died from drinking rum.

Letters can now be sent to China overland via Russia and Siberia. The postage of a letter from St. Petersburg to Pekin is 1*l.* 60*s.*

Arrangements are in progress for the erection of a memorial to the post Cowper, at Great Berkhamstead, Hertfordshire, his native town.

THE VALUE OF A FINE VOICE.—It is stated that Adelina Patti's price per night henceforth will be 200*l.*

It is reported that the widow of "Stonewall" Jackson is residing near Lexington, Virginia, in a destitute condition.

The net income of Christ's Hospital (the Bluecoat School) last year was 42,069*l.* 6*s.* 9*d.* applied for "educational purposes."

A letter from Ventnor gives a long list of spring and summer flowers, &c., in bloom there this Christmas.

Messrs. Fielden Brothers, manufacturers, Todmorden, are building a Unitarian church at that town. The expense, 12,000*l.*, will be entirely borne by the firm.

The American Secretary of the Treasury acknowledges the receipt from "a poor person, very poor indeed," of one cent, towards paying the National Debt.

Mr. Frith's picture of "The Derby Day" has at last been placed on the walls of the South Kensington Museum, among the pictures of the British school in charge of the trustees of the National Gallery.

A cool specimen of humanity stepped into a printing office out West to beg a paper, "Because," said he, "We like to read newspapers very much, but our neighbours are too stingy to take one."—*American Paper.*

A dispute arising relative to the best mode of dressing a beef-steak, the controversy was determined by one of the disputants giving Shakespeare as an authority:—"If when done 'twere well done, then 'twere well it were done quickly."

ESTIMATES FOR THE NEW RAILWAYS.—Saturday was the last day for lodging estimates and declarations for private bills in the next session. It is supposed that the deposit money on the estimates will amount to about ten millions.

A COINCIDENCE.—The first battle of the American civil war, Manassas, was fought on the land of Mr. Andrew McLean, in the county of Fairfax, Virginia, and the virtual termination of the struggle took place in the same gentleman's house, in the county of Appomattox, where the terms of surrender were formally drawn up and ratified by Generals Grant and Lee.

REASONS FOR NOT JOINING THE CHURCH.—Two lawyers in Lowell were returning from court, when the one said to the other, "I've a notion to join Rev. Mr. —'s church: been debating the matter some time. What do you think of it?" "Wouldn't do it," said the other. "Well, why?" "Because it

could do you no possible good, while it would be a great injury to the church."

A CORPORATION'S PRAYER.—The town council of Bewdley have just presented an address to the Earl of Dudley on the occasion of his marriage, in which they say:—"We also cherish the hope that your happiness will be crowned by noble offspring to inherit and transmit unimpaired to future generations your lordship's steps in the discharge of the several duties of your high station, in setting an example of well-ordered landed estates, in the judicious promotion of industry, in the liberal patronage of the arts, and in the munificent support of every benevolent and patriotic object."

A CHRISTMAS PROPHET.—The following curious extract from a poem in the Harrian M.S., in the British Museum, No. 2,252, folio 153-4, has been forwarded us (*Leicester Mercury*), by a correspondent:

If Christmas-day on MONDAY be,
A great winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be and strong,
Full of tempests lasting long;
While battles they shall multiply,
And great plenty of beasts shall die.
They that be born that day, I ween,
They shall be strong each one, and keen;
He shall be found that stealtheth ought,
Though thou be sick thou diest not."

PROPOSED FERRY-BOAT ACROSS THE ENGLISH CHANNEL.—The accident which occurred the other day to one of the passenger-boats, which run day and night between Dover and Calais, has directed attention to a scheme for securing both greater safety and greater comfort on this much-frequented highway. It is proposed to build ferry-boats as large, or nearly as large, as the Great Eastern, which will take over the train with the passengers in it. It is said that boats of this kind can be built so as to obviate all disagreeable motion and sea-sickness in a channel where the waves "run small." The plan of shipping the train at Dover and running it upon the French rails at Calais will enable passengers to keep their seats for the whole journey and save time by doing away with the moving of luggage. It appears that vessels of this kind are already in use on the great rivers of America.

COPYRIGHT IN CONTRIBUTIONS TO PERIODICALS.—It is now provided that where any publisher or other proprietor of any encyclopaedia, review, periodical, magazine, or serial work has employed persons to write essays, articles, or portions thereof for publication, and such articles have been composed under such employment on the terms that the copyright shall belong to and be paid for by the proprietor, then the copyright shall be the property of the proprietor, who is to enjoy the same rights as if he were the actual author. There is, however, this exception, that, after a period of twenty-eight years from the first publication, the right of publishing the reviews, articles, &c., in a separate form is to revert to the author for the term prescribed by the act in the case of books. It is also provided that, during the twenty-eight years, the proprietor is not to publish any such essay or article "separately or singly," without the consent of the author. But the above provisions are not to affect the rights of authors or writers who may have reserved by express agreement the right of publishing their contributions in a separate form.—*Leisure Hour.*

THE BAGPIPE.—At a meeting in favour of early closing held in Birmingham last week, the Lord Advocate, in the course of an eloquent address on music, said:—"Most people think that the bagpipe is a Scotch instrument. Some are proud of the bagpipe, others are afraid of it—(laughter)—but, whether by its friends or its foes, the bagpipes are looked upon by us as something national. Now, I am not at all sure that we are entitled to any such praise or blame. I believe it could be demonstrated—though our friends on the other side of the Tweed would be excessively indignant—I believe it could be demonstrated that the bagpipe is an English instrument—essentially English—(laughter and applause)—that the English were the original bagpipers; and I find in confirmation of this that Shakespeare, who was an authority in music, refers to the bagpipes constantly, but he does not introduce them into Macbeth. The armies in Macbeth don't march on Dunsinane to the sound of the bagpipe—(laughter)—and he speaks of the drone of the Lincolnshire and the Yorkshire bagpipe. He speaks of a person 'laughing like a parrot at a bagpiper,' but all without the slightest Caledonian reference. And when we look at the works in the Register House, and show how our former monarchs spent their income, we find their expenditure for music put down in such entries as the following:—'To the English piper, 3*s.* 6*d.*' (Laughter and applause.) And Scotchmen were not the pipers—they were harpers. The harp was the old Scotch instrument, and I believe continued to be the old Scotch instrument till within a very recent period."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Bank of England advanced their rate of discount on Thursday last from 6 per cent., at which it was fixed on the 23rd Nov., to 7 per cent. The demand for discount has been exceedingly heavy, even since the announcement of advance. No advance has taken place in the Bank of France.

The Board of Trade returns for November show that

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